THE USE OF THE OPTATIVE MOOD IN THE WORKS OF ST. JOHN CHRYSOSTOM

A Dissertation

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PREFACE.

The object of the present study is to examine the use of the Optative Mood as we find it in the writings of Saint John Chrysostom. The purpose of this examination is to attempt to contribute something which may add even slightly to what is known of the use of the Optative in later Greek, and to determine, if possible, the status of the Optative mood in the writings of Saint John Chrysostom with this end in view.

It has been alleged frequently enough that the Greek of the Fourth Century, A. D., furnishes us with an example of the decay of language, and that the classical constructions are mutilated badly in this later Greek. We think that what we find to be true of the Optative may indicate, to some extent, the condition of the rest of the language, on the ground that of all forms the Optative would seem to be most susceptible of radical change, since its use, even in classical Greek, was none too secure.

The method to be followed in this study will be to state the kind of Optative used, following this statement with a brief discussion of the classical usage. Wherever possible, a comparison with classical usage will be indicated, in order to see how nearly the optatives in the works of Saint John Chrysostom approximate the usage of Attic Greek. A list of passages in the works of Saint John Chrysostom where the construction under discussion may be found will be incorporated in each section. These lists are placed in the body of the text for the convenience of any who may wish to examine a point more minutely than the scope of this study will permit. At the conclusion of each chapter, a table of frequency will be given.

In the Summary and Conclusion, an attempt will be made to give the outstanding facts, together with obvious implications to be derived from them, in a statement which will cover the more important findings as briefly as possible.

This study of the optative in the writings of Saint John Chrysostom will be divided into five chapters, and a summary and conclusion.

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Chapter I contains an effort to give a short historical sketch of the development of the optative mood. Chapter II will treat of the Optative of Wish. Chapter III will be concerned with the Potential Optative. Chapter IV will deal with the use of the Optative in Conditional Sentences. Chapter V will contain Various Uses of the Optative as they occur in the works of Saint John Chrysostom.

The text used in this study is the Benedictine Text, edited by Dom Bernard de Montfaucon and others of his Order, and published at Paris, by Gaume Frères, second edition, 1839. In this study, only the works that are accepted as genuine will be treated. The spuria and dubia will be omitted.

To subject the eloquence of Saint John Chrysostom to statistical dissection may seem to some like an attempt to analyze a fragrance or to lose sight of the beauty of a flower in the questionable attempt to study its morphology. On the contrary, the remote object of such a study as this is to vindicate, indirectly, the claim made by the best writers of Christian Greek to enlist and hold the attention of those whose primary question regarding the literary worth of these writers has regard to the measure of the writers' adherence to the constructions of classical authors. The present method seems the only sound means of attaining this end.

The author will feel repaid for many hours of close work if one person is attracted to the study of the writings of Saint John Chrysostom, under whose patronage the author hopes to place this study.

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NOTE: Of the numerous special works that have been examined in connection with this study, the ones quoted above seem the most useful. To prolong the list would be to add unnecessarily to the list of references.

THE USE OF THE OPTATIVE MOOD IN THE WORKS OF ST. JOHN CHRYSOSTOM.

CHAPTER I.

A Sketch of the Development of the Optative Mood.

The question of the historical development of the Optative Mood is vexed. Many difficulties present themselves to the investigator which seem not only what one would expect in trying to trace so elusive a course as that which has been followed by the growth of the optative, but which lead one at times to think that the question is, in the last analysis, insoluble. It seems impossible to formulate any hard and fast rules, or to state, with any degree of grammatical safety, categorically definite principles that have operated to produce the varied uses of the form that we know as the optative mood. We can observe common effects that show the presence of the optative in certain kinds of constructions, but we know very little about the actual genesis of those very constructions. So much must be admitted freely at the outset.

I.

In spite of the inevitable obscurity that makes an investigation of the origin of the optative mood a process that is somewhat dubious in its results, there are enough grammatical phenomena to enable the investigator to reach some decisions, and to make it possible to indicate the line of inquiry along which certain conclusions seem tenable.

To begin with, we must form some conception of the function of a mood. There are two means of doing this: first, we may take the form of a given mood as we find it, and try to observe the various uses that are served by this form. Or, second, we may attempt to work out a general scheme that will account for the various uses of the mood under discussion, and then attempt to put the actual instances of the occurrence of the mood into the places prepared for them by the sheltering scheme. This latter method is vastly

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interesting, and it has shed not a little light on some of the more involved uses of the various moods.   It would seem safer, however, to adopt the more scientific, if also more prosaic, method of examining the occurrences of the moods as we find them, trying the while to gather enough examples of a given usage to justify some conclusion regarding that particular use of the mood that is being treated.   For the treatment of the most important psychological phenomena of grammar, the reader is referred to the work of Jespersen that has proved its value in this field.[1]

One theory of the origin of moods in verbal expressions will be found in the discussion that follows immediately.

Man's first conscious effort at thought is to analyze his relation to his surroundings.   He gives his environment rational consideration, and from the comparison of groups of facts supplied by his circumstances, he makes judgments based on his observations. Putting together the data derived from observation and reflection, one says, "this happens," "this has happened."   This kind of assertion is founded on one's dealing with actual occurrences.   It is to be noted that in this connection the expressions, "this happens," or "this has happened" have to do with what man actually sees or has seen, or with what he experiences or has experienced. The linguistic and grammatical form used for statements of this kind of fact is the Indicative Mood.   It seems wholly reasonable to say that this sort of statement, indicative of an observed fact, must be the first step in the development of the moods.[2]

Closely connected with this kind of fact-affirmation is the element of time.   There is, as it were, a secondary impulse in the mind of the thinker, as a result of which he assigns a temporal relation to the actual occurrence.   This relationship of the actual occurrence to time is shown by tense.   It seems obvious enough that in the early period of language, the present and past tenses must have played the chief parts.   In the older forms of German this is clear.   In Gothic and Old High German, only the present and preterite tenses are found.   This results from the fact that in the beginning judgments were made concerning only present and

[1] The Philosophy of Grammar, Otto Jespersen, London, 1924.   Cf. Chapter 23.

[2] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 361.

past occurrences, by reason of the circumstance that these judgments were made on the basis of certain experience.

Compared to the relative certainty of the present and the past, the future is so uncertain that any affirmation regarding this unknown time had to be made with a certain hesitancy. For this reason, we do not find the indicative, the mood of certainty, used to express opinions that have regard to future events.

Uncertainty with reference to future events led easily enough to the development of a less definite form of expression that should make clear the doubt that was felt subjectively by the speaker. In other words, it became necessary to include more complex ideas in language, and to make it possible for the individual to show his relation to future events. The function of this additional form was to indicate both futurity and the uncertainty that was involved in the nature of futurity. Apparently this was going on, at least to some extent, in the period of language development of which we see the conclusion in the Homeric poems. Here we find the future relation still treated through the subjunctive mood.[3] It is virtually impossible to give any considerable number of instances of this futuristic use of the subjunctive. The reason for this difficulty is that in many instances it is possible to dispute the statement that the underlying conception of the subjunctive is to be thought of as expressing a pure future, or merely as a form that has in it a varying amount of " subjective " coloring. Gildersleeve, for example, states definitely that the subjunctive is the mood of anticipation.[4] The idea of the future use of the subjunctive seems to find support in the following considerations: (i) the sigmatic future was developed in Greek from the aorist subjunctive; (ii) the forms ἔδομαι and πίομαι became futures; (iii) in Latin, the short voweled subjunctive appears as a substitute for the future in " ero," " fuero," " videro," etc.; (iv) in the Iranian languages, the subjunctive has fully taken over the functions of the future, and it has come about that the material available for the development of real future forms has not been used, because of the scope and fixity of the futuristic use of the subjunctive; (v) In Old Indian, significant remains of the future use of the subjunctive are found;

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[3] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 371.

[4] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 369.

(vi) In Gothic and Old High German, the future is expressed for the most part by the present.

Whatever the complete truth about this matter may be, it is generally admitted that the early uses of the subjunctive in Greek include the futuristic use.

Even after the formation of a particular future tense, there still remained the need to give expression to the feeling of uncertainty with respect to the future. This was accomplished by the use of the particles κέν and ἄν. These particles occur 88 and 9 times, respectively, when a sense of doubt is added to the future sense. Later on, the need arose to express not only the uncertainty denoted by the most primitive use of the future, but also the sense of contingency connotated by the projection of an affirmation of fact applied to future time. By analogy, the means were found in Greek to give expression to this difference. The short thematic vowel of the indicative was used instead of the long connecting vowel of the aorist subjunctive. The certain affirmation stamped itself in the shorter, more compressed form. Mutzbauer notes 286 forms which include those formed from the perfect and aorist stems. Among these, 59 are found which, so far as form is concerned, could be listed as aorist subjunctive with a future meaning.

The next step in the development of the statement of a contingent state is concerned with the relation in which the speaker places himself as regards the experience that is being proposed in discussion. It is possible for one to state one's view with reference to an experience in such a way as to indicate how a given case will go, or should have gone, according to one's thought, wish, or will. There follows an affirmation concerning the reality of the experience, and also concerning the time of the experience. At this point, two other elements are introduced. The speaker places experiences that take place in the external world in relation with his own intellectual life. One relation arising out of this shows his mind interested by reason of his perception; the other relation shows his will with regard to the experience. Obviously, there must be some forms of the verb that will make possible the expression of these different states of thought. If the speaker desires to subordinate experiences in the external world, or actions of persons other than himself, he chooses the form of the imperative. Naturally, only

forms in the second and third persons appear in the imperative, because will or wish directed towards one's own person do not take the form of a command, except for purposes of rhetoric. To show the imperative idea directed toward's one's self, the subjunctive is used.

The emotional element in the mind of the individual directed towards a future event is comprised in the conception of expectation. This idea of expectation would seem to have played a large part in the experience of primitive man. He expected rain and sunshine; the dawn of day, and the coming of night; the commencement of spring, and the beginning of autumn; and delivery from need and danger. According to the object of thought, expectation can take on different colorings: on the one hand, expectation may denote confidence that something is about to happen. On the other hand, expectation may carry with it the idea that one fears what one expects to happen. For the expression of this sort of expectation, pleasant or unpleasant, language made use of the subjunctive.[5] It is hard to see that there is any essential contradiction between " anticipation " as used by Gildersleeve, and " expectation " (*Erwartung*) used by Mutzbauer.

Midway between the purely emotional conception of expectation and the deliberative desire of will, stands the idea of " wish." This unites in itself an element of will, and also an emotional tendency. The one who wills is convinced at the moment of willing that he can carry out what he wills. This is not the case with one who wishes. The latter may desire things which he knows to be unattainable. On the contrary, he may wish for something which is attainable. Due to this fact that the same form of thought may serve to express a wish that is in point of fact either attainable or unattainable, we find that the same verbal form served originally to express both attainable and unattainable wishes. Later, where the essential unattainableness of the wish required expression, as in the case of Greek, Latin, and German, a special form for this kind of wish was produced. As the most important consideration for the understanding of the wish, it must be seen that as a rule the excitement of the one wishing allows him to believe, at least for the

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[5] Gildersleeve states that the subjunctive is the mood of anticipation. Syntax of Classical Greek, Pt. 1, section 369.

moment, that his wish can be realized. All contrary experience incidental to the wish does not make any difference. Otherwise, from former experiences, the wish would appear as something quite absurd.

The wish found linguistic expression in the optative mood.

Whether the fundamental idea and meaning of the optative mood was or was not wish makes no difference. The fact is that wishes were expressed by means of the optative mood.

It appears, then, that the subjunctive is the mood of "expectation," or, if you will, of "anticipation." The different uses of the subjunctive depend on the intensity of the expectation or the anticipation. In principal, interrogative, relative, final, temporal, and conditional sentences, the subjunctive shows the meaning of expectation or anticipation. It is this fact that helps to clarify the use of the particles κέν and ἄν.

Gildersleeve defines the optative mood thus: "The optative is the ideal mood of the Greek language, the mood of the fancy. The wish is father to the thought, and 'fancy' has a double signification, moral as well as intellectual." [a] One of the meanings of "fancy" is wish. Leaving as insoluble the question as to whether the fundamental meaning of the optative mood is wish, it is not too much to say that a fundamental meaning of the optative is wish. That is, supposing that the root meaning of the optative is a decidedly undecided future, it is clear that very early in the history of the language this dim future came to be used in a volitive sense. The step from "it may happen" to "may it happen" is not a long one, granting some emotional background in the mind of the speaker.

We shall close this section of the discussion with the final words of Mutzbauer: "Die Grundbedeutung des Optativus ist der Wunsch; aus ihr hat sich die Bedeutung der Möglichkeit umsoher für den blossen Optativ entwickelt; dann werden ihm die Part. κέν und ἄ zugefügt. Konzessive Bedeutung eignet dem Modus aber ebensowenig, wie die der Wiederholung. Er hat überall in Haupt- wie in Nebensätzen, mehr oder weniger deutlich die ursprüngliche Wunschbedeutung bewahrt und wird daher in

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[a] Gildersleeve, Syntax of Classical Greek, Pt. I, section 359.

abhängingen Sätzen nach Haupt- wie nach Nebentempus ge-
braucht." [7]

II.

There is another view of the matter that deserves some account.
The original meaning of the optative is taken to be not wish; but
this primitive meaning is to be derived in another way.   This
theory holds that the wish is not the fundamental meaning of the
optative.   The Homeric examples, according to this theory, do not
give satisfactory proof that the wish-idea is original, or even that
it is a necessary feature of the optative.   This theory would have
us go not to the developed wish, or to the potential construction,
or to the protases of conditions, but to expressions in which the
meaning of the optative is not decided, as in the case of optatives
in Iliad 4, 17-19; 23, 151; 15, 45; 21, 274; 19, 321; 24, 148.
Since the potential and wish forms in Homer are generally clear,
we must consider these to be neutral expressions that are relics
of a primitive optative, when the form was used freely without
particles. These neutral optatives probably give us the form
from which the potential and wishing forms are derived.[8]   The
Sanskrit optative, which must have had an origin common with
that of the Greek optative, appears in its earliest state in the
form supposed for the earliest Greek optative.   It is used in (i)
the potential sense; (ii) wishes; (iii) the neutral or concessive
state.[9]   It seems probable that at an early period the Greek had
two parallel uses of the subjunctive and the optative in independ-
ent sentences, which were practically the same.[10]   Both moods
developed a potential use which was distinguished by the use of
the particles κέν and ἄν.   The potential subjunctive did not survive
the Epic period.   The optative became fixed in the language.   The
future indicative also gave a potential form with κέν or ἄν which
appears to have survived the potential subjunctive, at least in col-
loquial language.   From what has been said, it will be seen that

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[7] Mutzbauer, Die Grundbedeutung des Konjunctiv und Optativ und Ihre
Entwicklung im Griechischen, Leipzig u. Berlin, 1908, ad fin.

[8] Goodwin, Greek Moods and Tenses, pages 381-389.

[9] Whitney, Sanskrit Grammar, sections 573, 574, 575, 581.

[10] Goodwin, Greek Moods and Tenses, section 258.

the conclusion that is reached by following this theory is that the subjunctive was accompanied originally by a weaker future form that was used in the same constructions as employed the subjunctive, and that expressed the same idea as the subjunctive, only in a weaker form.   This less distinct and less vivid form was the optative.

The only construction in which the optative is original, not representing another mood after a past tense, is that found in the protases of conditions.   This does not include past general conditions. Here we see the same relation between εἰ ἔλθω and εἰ ἔλθοιμι, " if I shall go " and " if I should go," as exists in English between " shall " and " should."   The optative is a less distinct and vivid form for presenting a future supposition.

In the whole class of final sentences, the optative represents a dependent subjunctive in the changed relation to its leading verb.

In indirect discourse, the optative may represent both the subjunctive and also the indicative.   Later, the future optative was added to represent the future indicative.

If the optative were ever a past form, as the terminations would seem to show, no effect has come down in Greek from this distant origin, unless perhaps the optative representing the subjunctive, and, finally, the indicative that has become a past tense in final constructions or in indirect discourse.   Even here, its relation to the subjunctive is substantially that of a remote future.[11]

III.

Doubtless both of the opinions stated in sections I and II are partially correct.   It seems impossible to say with precision just what lines are to be drawn.   What follows in this section is an attempt to answer the question by proposing what seems to be a reasonable hypothesis regarding the development of the optative mood.

It would seem that the development of the subjunctive and optative moods was a slow matter, and that the line of separation between them can not be drawn sharply.   We may consider the subjunctive and optative as variations of the same mood. The sub-

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[11] Goodwin, Greek Moods and Tenses, section 671.

junctive, whatever other elements it may contain, refers to the future, while the optative, however much of expectation, anticipation, or simple futurity it may have in it, is not bound by any mood.

Greek is the only language that preserved both the optative and the subjunctive. In the modern Greek language, the optative has disappeared.

The most significant fact is that a rigid distinction between the subjunctive and the optative is not found consistently. In Homer, for example, both moods are used in much the same way.[12] In the New Testament, as in Homer, we find the optative after a present tense.

The optative has been called " the subjunctive of the past." [13] The fact that the optative occurs so rarely in Attic inscriptions would serve to indicate that this mood was not common in the popular speech. The Boeotian dialect shows no optative in simple sentences, and it occurs only twice in subordinate clauses.[14] The optative is rare in the inscriptions of Pergamum, and throughout the papyri the optative is not used often.[15] In the New Testament, the future and perfect optative do not appear. The classical idiom had the optative and subjunctive in perfect forms in the periphrastic conjugation,[16] and examples of a periphrastic perfect optative survive in the papyri,[17] though these forms do not appear in the New Testament. In the LXX, the optative is used principally for wishes.[18] In the New Testament, we find no example of the perfect optative which is rare in the early language.[19] The aorist optative is more frequent than the present.

In Sanskrit, " subjunctive and optative run closely parallel with one another in the oldest language, in their use in independent clauses, and are hardly distinguishable in dependent clauses." [20]

[12] Monro, Homeric Grammar, p. 219.

[13] Jannaris, Historical Greek Grammar, p. 179.

[14] Dr. E. Claffin, Synt. of Boeotian Dialect Inscr., pp. 77, 81.

[15] Schweitzer, Perg. Inscr., p. 191; Mayser, Gr. d. Griech. Pap., p. 326.

[16] K.-Bl., Bd. II, p. 99.

[17] Mayser, p. 327.

[18] Thackery, Gr., p. 193; Conybeare and Stock, Selections from the LXX, p. 73.

[19] Hatzidakis, Einl., p. 219.   [20] Whitney, Sanskrit Grammar, p. 216.

It has been said that the subjunctive and optative had the same form and meaning originally, and this opinion is held by many authorities.[21]   It is safe to agree with Giles that the original meaning of these moods and the history of their development is the most difficult of the many vexed questions of comparative syntax.[22]

Jannaris calls the optative a " secondary future " and says that it does not differ materially from the subjunctive.[23]   It seems possible to say that the optative in primitive times was used as an alternative form, parallel with the subjunctive.   The optative seems to have been a kind of softened future, something flung far back into the past for its absolute time point.[24]   The name of the mood, ἔγκλισις εὐτική, was given to it long after the usage of the mood had been settled.   Grammarians gave it this name because the only function that it had without ἄν seemed to be that of wishing.   This proves nothing.[25]

IV.

When we come to the uses of the optative, we are happily on more solid ground.   The optative shows three uses: (1) The Futuristic or Potential Use, where ἄν shows the relation of the optative to the future.[26]   The particle ἄν is not always present in Homer, and it is not the particle that gives the optative its potential meaning.   The optative is the mood of the fancy.[27]   The optative was used to express the future in a milder form, or to state a request in a deferential manner.[28]   (2) The Volitive or Wishing Use. This is the most persistent use of the optative, and may extend to requests, imprecations, prayers, and even the imperative meaning.[29] (3) The Deliberative Use that shows doubt and perplexity, especially in questions.[30]

[21] Delbrück, Die Grundl. d. griech. Synt., p. 115, ff.

[22] Giles, Comp. Philol., p. 502.

[23] Jannaris, Hist. Gr. Gr., p. 450.

[24] Monro, Homeric Grammar, p. 229.

[25] Goodwin, Greek Moods and Tenses, p. 375.

[26] Monro, Homeric Grammar, p. 219.

[27] Gildersleeve, Syntax of Classical Greek, Pt. 1, p. 153.

[28] Moulton, Prolegomena, p. 197; Radermacher.

[29] Blass, Grammar of New Testament Greek, p. 220; Gildersleeve, Syntax of Classical Greek, Pt. 1, p. 155.

[30] Gildersleeve, Syntax of Classical Greek, Pt. 1, p. 154.

V.

At this point, we shall quote briefly the opinions of some grammarians as to the development of the moods, and then add, in the next section, what may be called an attempt to include the most important points in their findings.

Delbrück holds that the fundamental meaning of the optative is " wish," while that of the subjunctive is " will." [31]

Goodwin is of the opinion that there is no one, fundamental meaning that is original in any mood except the imperative, and finds the idea of futurity always present in the subjunctive, and hence, in the optative.[32]

Brugmann does not find a root meaning for the subjunctive. He supposes a three-fold use, volitive, deliberative, and futuristic.[33]

Hale identifies the deliberative and futuristic uses.[34]

Sonnenschein sees no difference between the volitive and deliberative uses.[35]

Moulton agrees with Sonnenschein.[36]

Stahl sees the original meaning of all uses in the subjunctive of will.[37]

Mutzbauer finds that the primitive meaning of the subjunctive is expectation, and derives all other uses from this one.[38]   He holds that the original meaning of the optative is wish.

Gildersleeve agrees with Mutzbauer in the matter of the subjunctive, but distinguishes between anticipation and the future use in expectation. Gildersleeve holds that anticipation treats the future as if it were present; while the future use of the subjunctive is a " deadened imperative." [39]

[31] Delbrück, Die Grundl. d. griech. Synt., p. 115.

[32] Goodwin, Greek Moods and Tenses, p. 371.

[33] Brugmann, Griech. Gr., p. 499.

[34] The Anticipatory Subjunctive in Greek and Latin, Stud. Class. Philol., Chicago, p. 6.

[35] Cl. Rev., XVI, p. 166.

[36] Moulton, Prolegomena, p. 184.

[37] Stahl, Krit.-Hist. Synt., p. 235.

[38] Mutzbauer, Die Grundbedeutung des Konjunctiv u. Optativ, Leipzig u. Berlin, 1908.

[39] Gildersleeve, Syntax of Classical Greek, Pt. 1, p. 147.

Monro holds that the futuristic use is older than the volitive.[40]

Robertson finds that the subjunctive and optative moods are of doubtful origin, and that they overlap.[41]

VI.

It would seem that we may feel sure that the work of scholars has demonstrated that there is no final and definite line that one can draw between the subjunctive and optative moods, saying that the function of the one ends at a given point, where the function of the other commences. The distinction is blurred. We may include the findings of the most conservative students of grammar by proposing the following explanation which is thought to be at least possible in dealing with this thorny question.

Speaking broadly, we may say that in the Indo-European " Ursprache " we find the future indicative, the subjunctive, and the optative used in a fairly parallel way. The future was developed probably from the subjunctive. There followed a weaker form of the future, and this became the optative. In the pre-Homeric speech, the subjunctive and its weaker form, mainly in some sort of future sense, were used side by side. In the Homeric period of the language, there came into use a somewhat more definite distinction in the use of the subjunctive and the optative. Here the optative appears as a " subjunctive of the past," or as a weak future. Somewhat before the Homeric period, or possibly during the first part of it, there was developed from this amorphous weak future that we call the optative, several uses that take on a more clearly defined appearance. We may say that from this time, we find the potential use, the future conditional use, the exhortative use, and the volitive use. In the Homeric poems, the use of the optative is pretty well defined, though it would be rash to say that we find any unexceptional use of this mood in a limited number of constructions. The subjunctive is still found where the optative might be expected, and vice versa. The potential subjunctive seems not to have survived the Epic period, and the use of the optative for this construction became fixed. Later, the optative was

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[40] Monro, Homeric Grammar, p. 231.
[41] Robertson, A Short Grammar of New Testament Greek, p. 928.

used for the expression of present unreal conditions, unattained wishes, and wishes in general. At the same time, we see that throughout the whole course of its history the optative managed to retain something of its primitve use as a "remote future." In Later Greek, the optative disappeared, and for the most part its functions were taken over by the subjunctive. In Modern Greek, the optative has gone entirely, and its uses, together with those of the future indicative and the infinitive have been assumed by the subjunctive. The development of the subjunctive and optative moods with reference to the presence or absence of modal particles is not so definite as has been thought. Moreover, both moods serve for the expression of will, wish, concession, and deliberation. One distinction seems clear, and that is the difference between the literary and the spoken language. To the vernacular usage are to be attributed the use of the second and third persons of the subjunctive for the expression of will or wish, without modal particles; the use of the subjunctive, with or without modal particles, in the potential sense; the use of the subjunctive with modal particles to express will; and the use of the optative to express will, which in these cases is easily confused with wish. These uses may be referred to the language of the common people which was taken over into the Homeric period. These uses would seem to be older than the period of the written language, and, hence more nearly original. Later, the subjunctive with the modal particle disappears. The pure subjunctive is met in the volitive sense only in the first person. At the same time, apparently, appears the subjunctive with $\mu\dot{\eta}$ in a prohibitive sense; the optative without a modal particle appears only as the mood of wish, and in a concessive sense, from which it would seem reasonable to suppose that the deliberative and potential senses are to be grouped with other uses of the vernacular. As time went on, there was a marked tendency to favor the subjunctive, particularly in the spoken language, and this led in time to the disuse of the optative. What seems clear enough is that Greek shows that by the time of its entrance into the historical period, the use or disuse of the modal particle can not be taken to constitute a reliable distinguishing note of demarcation between the potential and volitive uses of the subjunctive and optative moods; further, that the volitive subjunctive

is not exclusively a will-mood, nor is the volitive optative purely a wish-mood.[42]

What has been said in this brief sketch is summed up admirably in the words of Vandaele who says: ". . . L'optatif est essentiellement le mode de l'éventualité possible, hypothétique, subjective . . . tous les emplois de l'optatif grec, si divers qu'ils puissent paraître, se ramènent, en théorie commen en fait, à cette signification unique.   L'optatif potentiel, l'optatif de désir ou de souhait, l'optatif suppositif, l'optatif temporel, l'optatif indéfini, l'optatif fréquentatif, l'optatif final, l'optatif indirect, ne sont que des manifestations différentes d'une seule et même virtualité.   Ce qui confère à l'optatif tous ces sens spéciaux, c'est l'idée dominants de la phrase ou l'ensemble du contexte.   Par le fait même que deux idées sont juxtaposées et se présentent ensemble à l'esprit, il s'établit entre elles un rapport de dépendance réciproque ; leur association fait naître une autre idée qui, précisant le sens général, donne à la proposition accessoire une signification particulière.   Cette idée latente semble donner au mode une valeur qu'en réalité il ne possède pas par lui-même, mais qu'il acquiert par contact.   L'optatif, à proprement parler, n'implique ni le désir, ni l'indétermination, ni la répétition ; pourtant, il peut servir à exprimer tout cela, suivant que le fait, conçu simplement comme possible, est présenté de plus pare le contexte comme étant désiré, indéfini, fréquent.   Il en est des modes en el quelque sorte comme des chiffres : un chiffre a sa valeur propre, unique, abstraite ; mais dans l'application cette valeur se précise ; par la juxtaposition d'autres chiffres dans un même nombre, il acquiert une signification accessoire et d'emprunt. Ainsi les idées, les propositions, les modes contenus dans une même phrase reçoivent par le fait de leur contact réciproque une valeur particulière et précise."[43]

Finally, it would seem that many of the occurrences of uses of the optative that are not in strict agreement with the usual forms as we find them in the classical Greek authors may be assigned to the fact that in these uncommon constructions, we see reflected a more flexible use of the optative mood than we are led to look for

[42] Dr. Friederich Slotty, Der Gebrauch des Konjunctivs und Optativs in den grechischen Dialekten, p. 114 et passim.   Goettingen, 1915.

[43] H. Vandaele, L'Optatif Grec, Paris, 1897, p. 250.

in the later and more settled uses that have come to be taken as norms because of their frequency.   Analysis of some of the apparent exceptions to the general use of the optative in Attic Greek may yet reveal to the investigator unsuspected subtleties of expression, and that nicety of logical sequence that is one of the glories of Greek letters.   " Les auteurs, sans initiative personnelle, s'en tiennent surtout aux règles établies par l'usage ; pour le style comme pour la pensée, ils n'ont plus cette finesse, cette délicatesse, cette abondance, qui ont fait de la langue et de la littérature attiques des modèles à tout jamais admirables." [44]

[44] H. Vandaele, L'Optatif Grec, Paris, 1898, p. 251.

CHAPTER II.

The Optative of Wish.

The Optative Mood may be used to express a wish.

This use of the optative is as old as the historical period of the Greek language, and it is found in poetry and in prose. In principal clauses, the optative of wish is concerned with the expression of only such wishes as are not, or have not yet been fulfilled. We may say, then, that the optative of wish is used in those volitive expressions which indicate that the attainment of the wish is still to be achieved.

In classical Greek, the optative of wish is a common construction. In point of fact, this volitive use of the optative has been the most persistent construction of the optative mood.[1]

It is significant to notice that in the later Greek of the New Testament, thirty-eight out of sixty-seven examples of the use of the optative in independent clauses are instances of the use of the optative of wish.[2] The exceedingly rare use of μὴ γένοιτο in modern Greek is considered to be a survival of a purely literary phenomenon. In the later use of the optative, we find that there is a marked tendency to use the imperative for prayers as well as for wishes, and this fact holds for imprecations also, which are a kind of composite wish-prayer.[3]

In considering the usual classical use of the optative of wish, it may be noted that this construction occurs in independent sentences where the optative is employed to express a wish that has reference to future time. In addition to this usual form of the construction, it is possible to use the optative of wish in relative sentences for the purpose of expressing a wish, and in these cases the optative is used just as it is in independent sentences, because the relative sentence is thought of as a unit that expresses a wish of which the cause or reason is noted in the principal clause.

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[1] Gildersleeve, Syntax of Classical Greek, Part 1, section 388.

[2] Burton, New Testament Moods and Tenses, p. 79; Moulton, Prolegomena, p. 194; Robertson, Grammar of the Greek New Testament, p. 939 et seq.

[3] Blass, Grammar of New Testament Greek, p. 220.

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It is possible to extend and strengthen a wish so as to include in it an imprecation, an execration, or a protestation. This is, of course, to use the optative of wish under stress of strong feeling. We find that the optative of wish is used also to express these vehement kinds of wishes.

In the case of wishes that can not be attained, provided that such a wish refers to future time, the optative can be used to express them. In post-Homeric language, when the attainment of this kind of dubious wish is thought of as being quite hopeless, such a wish is expressed by the use of past tenses of the indicative.

The optative of wish may be introduced by εἰ γάρ, εἴθε, εἰ, and ὡς. The negative is μή. ἄν is not used.

Saint John Chrysostom uses the optative mood to express wish. His use of this construction may be said to be relatively frequent, but it must be noted that there is little variety in the kind of wishes that are used. In the majority of cases, the optative of wish in Saint John Chrysostom's works is confined to some form of the verb γίγνεσθαι. For example, about 125 occurrences of the aorist optative of wish show some form other than the verb γίγνεσθαι. The occurrences of the present optative of wish show a greater number of forms other than γίγνεσθαι. Most of the cases where the optative is used for the imperative have some form of γίγνεσθαι. It is not too much to say, then, that in the writings of Saint John Chrysostom, most of the optatives of wish are some form of the verb γίγνεσθαι, and, hence, we may consider that there is a tendency on the part of Saint John Chrysostom to use the optative of wish as a kind of formula.

We find that Saint John Chrysostom uses the following types of the optative of wish:

(1) The Aorist Optative of Wish.

(2) The Present Optative of Wish.

(3) The Optative of Wish used as an Imperative.

(4) βουλοίμην ἄν used for the Optative of Wish.

(5) The Future Optative of Wish.

(6) εἰ with the optative of Wish.

(7) The Optative of Wish, incapable of fulfillment without εἴθε.

2

(1) *The Aorist Optative of Wish.*

We find that Saint John Chrysostom uses the aorist optative to express a wish in future time.   A wish may be expressed in two ways: " May this happen," or, " May this not happen."   In the case of the first wish, it is possible to use the aorist without any limiting particle; in the second kind of wish, the negative is μή.[4]

Saint John Chrysostom uses the aorist optative of wish in both of the ways noted above, the aorist optative to express a wish which he hopes will be fulfilled, and the aorist optative with μή to indicate a wish that he does not desire to be granted, or to express a protestation of some sort.[5]

This use of the aorist optative of wish to express a strong negative wish, or a protestation, is one of the favorite constructions of Saint John Chrysostom when he uses the optative of wish.

Here it is to be noted that the relative with the optative of wish occurs very frequently.   It is *estimated* that the relative with the optative of wish occurs upwards of 500 times in the writings of Saint John Chrysostom.   This use of the relative with the optative of wish is practically a formula, used at the conclusion of the peroration in sermons and hortatory discourses.   The estimate of the frequency of the occurrence of this formula is conservative.[6]

Examples:

μὴ γένοιτο, Ad Pop. Ant. 1. 4 C.

ὁ δε Θεὸς . . . καὶ ἐν τούτῳ καὶ ἐν παντὶ καταρτίσειεν ἡμᾶς ἀγαθῷ.

Ad Pop. Ant., 9. 105 C.

THE AORIST OPTATIVE OF WISH.

Aor. opt. and μή:
> Ad Theodor. Lapsum, 2. 38 C; 2. 73 A; 2. 73 E; 3. 76 C.
> Ad Stagirium a Daemone Vexatum, 3. 214 B.
> De Virginitate, 306 B.
> Ad Viduam Juniorem, 347 C.
> De non Iterando Conjugio, 351 C.

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[4] Goodwin, Greek Moods and Tenses, sec. 720, et seq.

[5] Smyth, Greek Grammar for Colleges, sec. 1814.

[6] These occurrences of the optative with the relative will not be counted in the list of frequency of occurrence in order to avoid duplication.

Aor. opt. and μή (continued):
    De Sacerdotio, 3. 387 B; 3. 398 D.
    Sermo cum Presbyter Fuit Ordinatus, 439 D.
Aor. opt.:
    De Incomprehensibili, 1. 452 C.
Aor. opt. and μή:
    De Incomprehensibili, 4. 452 C.
Aor. opt.
    De Incomprehensibili, 4. 480 C.
Aor. opt. and μή:
    De Incomprehensibili, 5. 484 D.
Aor. opt.
    De Incomprehensibili, 5. 491 E.
    De Beato Philogonio, 6. 501 A.
    Contra Anomoeos, 7. 513 D; 8. 524 D.
Aor. opt. and μή:
    Contra Anomoeos, 9. 525 C.
Aor. opt.
    Contra Anomoeos, 10. 539 E; 11. 547 C; 12. 557 A.
Aor. opt. and μή:
    Contra Judaeos, 1. 600 C; 1. 600 D.
Aor. opt.
    Contra Judaeos, 1. 601 A.
Aor. opt. and μή:
    Contra Judaeos, 2. 603 E.
Aor. opt.
    Adversus Judaeos, 4. 627 B.
Aor. opt. and μή:
    Adversus Judaeos, 7. 663 C.
Aor. opt.:
    Adversus Judaeos, 7. 663 D (Numb. 5. 15) (twice); 7. 671 E; 7. 673 C;
        (three times).
Aor. opt. and μή:
    Adversus Judaeos 8. 681 A; 8. 681 D.
Aor. opt.:
    Adversus Judaeos, 8. 688 E.
    De Anathemate, 696 B.
    De Lazaro, 1. 708 B; 1. 726 D.
Aor. opt. and μή:
    De Lazaro, 2. 735 D.
Aor. opt.:
    De Lazaro, 3. 751 D; 4. 762 A.
Aor. opt. and μή:
    De Lazaro, 6. 776 C.
Aor. opt.:
    De Lazaro, 6. 789 B; 7. 800 A.
Aor. opt. and μή:
    Ad Populum Antiochenum, 1. 4 C.
Aor. opt.:
    Ad Populum Antiochenum, 1. 20 A; 2. 34 C; 3. 46 C; 3. 48 C; 4. 58 E.
Aor. opt. and μή:
    Ad Populum Antiochenum, 5. 61 C; 5. 66 C.

Aor. opt.:
    Ad Populum Antiochenum, 5. 72 E.
Aor. opt. and μή:
    Ad Populum Antiochenum, 6. 84 C.
Aor. opt.:
    Ad Populum Antiochenum, 6. 84 C.
Aor. opt. and μή:
    Ad Populum Antiochenum, 7. 87 B.
Aor. opt.:
    Ad Populum Antiochenum, 7. 91 A; 8. 96 D.
Aor. opt. and μή:
    Ad Populum Antiochenum, 9. 98 C.
Aor. opt.
    Ad Populum Antiochenum, 9. 105 C.
Aor. opt. and μή:
    Ad Populum Antiochenum, 12. 132 C.
Aor. opt.:
    Ad Populum Antiochenum, 13. 151 C; 14. 148 C (1 Reg. 14. 44, 45);
        14. 148 D (1 Reg. 14. 44, 45); 15. 160 C; 16. 166 A; 19. 198 E;
        20. 213 D; 21. 224 C; 21. 221 D.
Aor. opt. and μή:
    Ad Populum Antiochenum, 21. 222 D.
    Ad Illuminandos Catechesis, 1. 230 E.
Aor. opt.
    Ad Illuminandos Catechesis, 1. 234 C; 1. 244 D.
    De Poenitentia, 1. 286 D.
Aor. opt. and μή:
    De Poenitentia, 2. 290 B (3 Reg. 2. 1).
Aor. opt.:
    De Poenitentia, 2. 293 E; 3. 302 A; 5. 316 D.
Aor. opt. and μή:
    De Poenitentia, 8. 348 A.
Aor. opt.:
    De Baptismo Christi, 374 C.
Aor. opt. and μή:
    De Cruce et Latrone, 1. 409C; 1. 410 D (three times); 2. 414 A; 2.
        414 C; 2. 421 A (twice); 2. 421 B.
Aor. opt.
    De Resurrectione Mortuorum, 436 D.
Aor. opt. and μή:
    De Resurrectione D. N. J. C., 440 B.
Aor. opt.:
    De Resurrectione D. N. J. C., 446 B.
    De Sancta Pentecoste, 1. 468 D; 2. 474 B.
Aor. opt. and μή:
    De Laudibus S. Pauli Apostoli, 6. 512 A.
Aor. opt.:
    De S. Meleto Antiocheno, 523 A.
    In S. Lucianum Mart., 529 A.
    In Juventinum et Maximum Mart., 581 A (Dan. 3. 39).

Aor. opt. and μή:
    De Pelagia Virg. et Mart. 1. 590 C.
Aor. opt.:
    De Pelagia Virg. et Mart. 1. 590 C.
Aor. opt. and μή:
    In S. Eustathium Antiochenum, 604 D.
Aor. opt.:
    In S. Romanum Mart., 1. 617 B.
    De Maccabeis, 1. 628 A; 1. 631 D.
    De SS. Bernice et Prosdoce, 637 D (3 Reg. 19. 2, 3); 637 C (3 Reg.
        19. 2, 3).
Aor. opt. and μή:
    De SS. Bernice et Prosdoce, 638 C (3 Reg. 19. 2, 3).
Aor. opt.:
    De SS. Bernice et Prosdoce, 645 E.
    De SS. Martyribus, Sermo 658 A.
    Non Esse ad Gratiam Concionandam, 667 B (twice).
    In S. Julianum Mart., 680 E.
    In S. Barlaam Mart., 687 E.
Aor. opt. and μή:
    De S. Droside Mart., 693 D; 698 D.
Aor. opt.:
    In SS. Martyres Aegyptios, 703 A.
Aor. opt. and μή:
    De SS. Martyribus, 712 A.
Aor. opt.:
    De SS. Martyribus, 716 A.
    De X Millium Talent. Debitore Homilia, 14 E.
Aor. opt. and μή:
    In Illud Pater, Si Possibile Est, Transeat, 24 C.
Aor. opt.:
    In Illud Pater, Si Possibile Est, Transeat, 24 C.
    In Paralyticum Demissum per Tectum, 37 D.
Aor. opt. and μή:
    In Inscriptione Actorum, 2. 67 C.
Aor. opt.:
    In Inscriptione Actorum, 2. 70 E.
Aor. opt. and μή:
    Cur In Pentecoste Act. et Cur In Princip. Act., 4. 85 D.
    De Mutatione Nominum, 2. 108 C.
Aor. opt.:
    De Mutatione Nominum, 3. 128 D; 4. 140 A.
    In Illud Salutate Priscillam et Aquilam, 1. 180 B.
    Quales Ducendae Sunt Oxores, 3. 228 A.
    In Illud Dictum Pauli Nolo Vos Ignorare, 239 C.
    In Illud Dictum Pauli Oportet Haereses Esse, 248 A.
    De Eleemosyna, 259 B.
    De Verbis Apostoli Habentes Eumdem Spiritum, 1. 269 E; 2. 279 B.
    De Profectu Evangeli, 310 D.
    In Illud Vidua Eligatur, 328 D.
    De Futurae Vitae Deliciis, 343 D.
    Peccata Fratrum Non Evulganda, 354 C.

Aor. opt. and μή:
    In Faciem Petro Restiti, 368 B; 378 B.
    Homilia de Capto Eutropio et de Divitiarum Vanitate, 390 C.
Aor. opt.:
    Cum Saturninus et Aurelianus, 410 A.
Aor. opt. and μή:
    Sermo Antequam Iret in Exsilium, 1. 416 B; 1. 417 A; 2. 421 B.
Aor. opt.:
    Post Reditum ab Exsilio, 425 E (Psalm 113. 14).
Aor. opt. and μή:
    Ad Eos Qui Scandalizati Sunt, 1. 503 B.
Aor. opt.:
    Ad Eos Qui Scandalizati Sunt, 1. 514 A.
Aor. opt. and μή:
    Ep. ad Olympiada, 3. 562 A (Dan. 3. 98); 14. 601 B (twice).
Aor. opt.:
    Ep. ad Carteriam, 18. 605 E (twice).
    Ep. ad Aliphium, 25. 613 D.
    Ep. ad Chalcidiam, 105. 650 B.
    Ep. ad Cyriacum, Epics., 125. 688 E (twice).
    Ep. ad Euthaliam, 178. 700 E (three times); 178. 701 A.
    Ep. ad Paeanium, 204. 714 C (five times).
Aor. opt. and μή:
    Ad Caesarem Monachum, 745 E.
    In cap. 1 Genes., 1. 3 D.
Aor. opt.:
    In cap. 1. Genes., 2. 13 E; 4. 31 E; 5. 39 B.
Aor. opt. and μή:
    In cap. 1 Genes., 6. 45 C; 8. 59 E; 10. 72 B; 10. 72 C; 10. 80 C.
Aor. opt.:
    In cap. 1 Genes., 11. 91 A; 11. 98 E.
Aor. opt. and μή:
    In cap. 1 Genes., 13. 102 E.
Aor. opt.:
    In cap. 1 Genes., 15. 123 A.
Aor. opt. and μή:
    In cap. 1 Genes., 16. 124 D; 16. 130 E; 16. 131 A; 17. 134 B.
Aor. opt.:
    In cap. 1 Genes., 17. 149 E; 19. 170 C; 20. 180 C.
Aor. opt. and μή:
    In cap. 6 Genes., 22. 199 D; 22. 200 D; 23. 215 A.
Aor. opt.:
    In cap. 7 Genes., 25. 243 B.
Aor. opt. and μή:
    In cap. 9 Genes., 28. 272 E; 11 Genes., 30. 299 C.
Aor. opt.:
    In cap. 11 Genes., 31. 308 C.
Aor. opt. and μή:
    In cap. 12 Genes., 32. 317 E; 32. 325 B; 18 Genes., 40. 410 C.
Aor. opt.:
    In cap. 18 Genes., 40. 410 D; 41. 422 C.

Aor. opt. and μή:
    In cap. 18 Genes., 42. 427 D.
Aor. opt.:
    In cap. 18 Genes., 42. 434 D; 19 Genes., 43. 446 E; 44. 445 A; 44. 456 A.
Aor. opt. and μή:
    In cap. 24 Genes., 48. 484 C.
Aor. opt.:
    In cap. 24 Genes., 48. 491 A.
Aor. opt. and μή:
    In cap. 25 Genes., 49. 495 C.
Aor. opt.:
    In cap. 25 Genes., 50. 499 B; 26 Genes., 52. 513 C; 27 Genes., 53. 521 D.
Aor. opt. and μή:
    In cap. 27 Genes., 54. 523 D.
Aor. opt.:
    In cap. 30 Genes., 56. 548 B; 31 Genes., 27. 560 C; 33 Genes., 58. 569 C;
        35 Genes., 59. 577 A; 37 Genes., 61. 590 E; 38 Genes., 62. 592 E
        (twice); 41 Genes., 64. 607 C.
Aor. opt. and μή:
    In cap. 44 Genes., 64. 616 A (twice).
Aor. opt.:
    In cap. 44 Genes., 64. 620 B; 47 Genes., 65. 628 B; 48 Genes., 66. 634 D.
Aor. opt. and μή:
    In cap. 49 Genes., 67. 637 C (Gen. 49. 5, 6, 8) (twice).
Aor. opt.:
    In cap. 49 Genes., 67. 637 E (twice); 50 Genes., 68. 644 E.
    In Genesim Sermo 1. 651 B; 2. 654 D; 3. 658 B; 4. 664 A.
Aor. opt. and μή:
    In Genesim Sermo, 5. 670 B; 6. 673 A.
Aor. opt.:
    In Genesim Sermo, 8. 683 B.
    De Anna Sermo 1. 711 A.
Aor. opt. and μή:
    De Anna Sermo, 2. 717 B.
Aor. opt.:
    De Anna Sermo, 2. 721 C; 3. 727 B (1 Reg. 1. 17); 4. 739 B.
Aor. opt. and μή:
    De Davide et Saule, 1. 757 A.
Aor. opt.:
    De Davide et Saule, 2. 768 C.
    In Psalm., 7. 57 A (Psalm., 7. 5, 6) (four times); 7. 57 B (Psalm., 7.
        5, 6) (four times); 7. 57 B (five times); 7. 76 E; 8. 92 D.
Aor. opt. and μή:
    In Psalm., 9. 107 D.
Aor. opt.:
    In Psalm., 11. 123 B.
Aor. opt. and μή:
    In Psalm., 43. 144 D; 43. 153 C; 44. 168 C; 47. 201 C.
Aor. opt.:
    In Psalm., 48. 223 B.

Aor. opt. and μή:
    In Psalm., 49. 239 B.
Aor. opt.:
    In Psalm., 49. 241 E; 108. 242 D.
Aor. opt. and μή:
    In Psalm. 108. 242 D; 108. 243 D (Psalm., 108. 13).
Aor. opt.:
    In Psalm., 108. 242 D (Psalm., 108. 14).
Aor. opt. and μή:
    In Psalm., 108. 243 D (Psalm., 108. 15).
Aor. opt.:
    In Psalm., 108. 243 D (Psalm., 108. 15) (twice).
Aor. opt. and μή:
    In Psalm., 108. 243 D.
Aor. opt.:
    In Psalm., 108. 243 E (seventeen times); 108. 244 D (Psalm., 68. 26);
        111. 287 A; 113. 298 B (twice); 114. 307 E; 115. 316 B.
Aor. opt. and μή:
    In Psalm., 119. 333 A.
Aor. opt.:
    In Psalm., 119. 334 B; 121. 340 E (Psalm., 121. 6); 121. 342 A; 121.
        343 E; 122. 344 A (twice); 122. 344 B; 122. 348 B; 128. 366 C;
        128. 366 E; 129. 371 B; 133. 381 C; 133. 383 A; 134. 395 B
        (Psalm., 134. 18); 134. 395 C (Psalm., 134. 18); 135. 402 C; 136.
        405 B; 138. 418 B; 139. 424 B (twice); 140. 439 B (2 Thess. 3.
        14); 140. 439 D; 140. 442 D; 141. 447 D; 142. 458 C; 146. 479 C
        (Eph. 5. 19); 146. 479 C; 146. 482 A; 150. 503 B; 48. 524 E.
Aor. opt. and μή:
    In Illud Vidi Dominum, 3. 118 A.
Aor. opt.:
    In Illud Isai. Ego Dominus Deus Feci Lumen, 157 E.
    In Illud Domine, Deus Non Est in Homine, 167 B.
    De Prophetiarum Obscuritate, 2. 180 C; 2. 198 D.
Aor. opt. and μή:
    In Danielem, 4. 225 B; 4. 228 E.
Aor. opt.:
    In Synop. Scripturae Sacrae, 370 A (Job, 20. 24); 370 D (Job, 25. 2);
        371 C (Job, 29. 15).
Aor. opt. and μή:
    In Matt. Prooem. Hom., 1. 8 C.
Aor. opt.:
    In Matt., 8. 129 C; 9. 139 B; 10. 148 D; 11. 160 C; 14. 184 B; 16.
        221 D; 17. 233 D; 18. 244 A; 19. 259 A; 20. 274 B.
Aor. opt. and μή:
    In Matt., 23. 295 B (twice).
Aor. opt.:
    In Matt., 24. 306 B; 24. 325 D; 28. 346 D; 29. 356 C.
Aor. opt. and μή:
    In Matt., 32. 371 C.
Aor. opt.:
    In Matt., 32 377 A.

Aor. opt. and μή:
    In Matt., 33. 385 B (twice); 36. 413 C (three times).
Aor. opt.:
    In Matt., 39. 436 E; 40. 444 B.
Aor. opt. and μή:
    In Matt., 41. 447 E.
Aor. opt.:
    In Matt. 41. 451 B.
Aor. opt. and μή:
    In Matt. 43. 460 A (Gal. 6. 14)
Aor. opt.:
    In Matt., 43. 463 D; 44. 480 B; 45. 486 E.
Aor. opt. and μή:
    In Matt., 48. 501 E.
Aor. opt.:
    In Matt., 48. 503 E; 49. 513 B; 51. 529 B; 54. 555 B.
Aor. opt. and μή:
    In Matt., 55. 562 C; 57. 583 A.
Aor. opt.:
    In Matt. 62. 627 D.
Aor. opt. and μή:
    In Matt., 68. 671 B (twice).
Aor. opt.:
    In Matt., 70. 694 B.
Aor. opt. and μή:
    In Matt., 72. 705 C.
Aor. opt.:
    In Matt., 73. 713 C; 77. 750 C; 78. 757 C; 81. 776 B.
Aor. opt. and μή:
    In Matt., 82. 786 E.
Aor. opt.:
    In Matt., 82. 790 C; 85. 810 C.
    In Joan., 1. 7 A; 6. 44 B; 8. 52 A; 9. 56 C; 10. 61 D; 10. 62 A; 11. 65 E; 14. 84 A; 15. 89 C; 16. 96 A; 17. 103 B; 18. 110 C; 21. 125 B; 23. 137 A; 24. 142 D.
Aor. opt. and μή:
    In Joan., 25. 147 B (twice).
Aor. opt.:
    In Joan., 26. 153 B.
Aor. opt. and μή:
    In Joan., 27. 158 B.
Aor. opt.:
    In Joan. 28. 164 A; 29. 169 E; 30. 174 B.
Aor. opt. and μή:
    In Joan., 31. 181 D; 31. 183 C.
Aor. opt.:
    In Joan. 32. 189 C; 34. 201 A; 35. 206 C; 40. 242 D; 41. 247 D; 42. 254 B; 43. 258 A; 45. 268 D.
Aor. opt. and μή:
    In Joan., 47. 277 C.

Aor. opt.:
   In Joan., 48. 287 C; 49. 293 C; 50. 298 D.
Aor. opt. and μή:
   In Joan., 50. 298 E; 52. 305 A; 52. 309 E.
Aor. opt.:
   In Joan., 53. 314 D; 56. 331 D.
Aor. opt. and μή:
   In Joan., 57. 336 C.
Aor. opt.:
   In Joan., 57. 336 C.
Aor. opt. and μή:
   In Joan., 59. 350 D.
Aor. opt.:
   In Joan., 59. 351 C; 61. 368 C.
Aor. opt. and μή:
   In Joan., 63. 381 C.
Aor. opt.:
   In Joan., 63. 381 C; 65. 388 E; 67. 404 B; 69. 412 C; 70. 417 A;
      73. 434 A; 76. 450 E; 77. 457 E; 78. 464 E.
Aor. opt. and μή:
   In Joan., 79. 469 D.
Aor. opt.:
   In Joan., 82. 488 D; 84. 503 B.
Aor. opt. and μή:
   In Joan., 86. 511 B.
   In Act. Apostolorum, 1. 12 A.
Aor. opt.:
   In Act. Apostolorum, 1. 14 C; 2. 20 E.
Aor. opt. and μή:
   In Act. Apostolorum, 3. 31 C; 3. 32 A.
   In Acta Apostolorum, 7. 62 E.
Aor. opt. and μή:
   In Acta Apostolorum, 10. 86 C; 10. 88 B.
Aor. opt.:
   In Acta Apostolorum, 10. 89 A.
Aor. opt. and μή:
   In Acta Apostolorum, 13. 08 E; 15. 126 B; 19. 155 D; 22. 177 B;
      22. 179 B; 23. 187 B; 23. 192 A.
Aor. opt.:
   In Acta Apostolorum, 24. 199 B.
Aor. opt. and μή:
   In Acta Apostolorum, 26. 214 D; 33. 258 C; 33. 260 B; 38. 292 B;
      39. 300 A; 40. 305 A; 41. 313 D; 43. 329 C.
Aor. opt.:
   In Acta Apostolorum, 45. 344 E.
Aor. opt. and μή:
   In Acta Apostolorum, 46. 345 B; 47. 351 C; 48. 360 E.
Aor. opt.:
   In Acta Apostolorum, 49, 370 E; 51, 380 E.
Aor. opt. and μή:
   In Acta Apostolorum, 54. 407 B.
   In Ep. ad Romanos, 2. 441 B; 2. 444 B.

Aor. opt.:
    In Ep. ad Romanos, 3. 454 A (twice).
Aor. opt. and μή:
    In Ep. ad Romanos, 6. 478 B; 6. 480 A.
Aor. opt.:
    In Ep. ad Romanos, 6. 481 E.
Aor. opt. and μή:
    In Ep. ad Romanos, 10. 525 A; 11. 535 B.
Aor. opt.:
    In Ep. ad Romanos, 11. 541 E.
Aor. opt. and μή:
    In Ep. ad Romanos, 12. 547 E (Acts 7); 12. 548 B.
Aor. opt.:
    In Ep. ad Romanos, 15. 603 A; 16. 605 E; 17. 630 A; 18. 642 A; 18.
        656 E; 21. 679 B; 22. 685 D; 23. 694 A; 27. 724 C; 28. 729 B;
        29. 737 C; 32. 760 C.
    In Ep. 1 ad Cor., 1. 8 B.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 2. 14 C.
Aor. opt.:
    In Ep. 1 ad. Cor., 2. 14 C.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 7. 53 B.
Aor. opt.:
    In Ep. 1 ad Cor., 10. 86 E.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 11. 88 B; 11. 92 B.
Aor. opt.:
    In Ep. 1 ad Cor., 11. 96 B.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 12. 105 A.
Aor. opt.:
    In Ep. 1 ad Cor., 12. 108 C; 13. 116 E; 18. 158 D; 20. 178 E; 21. 191 C.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 22. 194 A.
Aor. opt.:
    In Ep. 1 ad Cor., 22. 200 B; 23. 211 B.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 25. 221 D.
Aor. opt.:
    In Ep. 1 ad Cor., 25. 226 E.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 26. 228 C.
Aor. opt.:
    In Ep. 1 ad Cor., 26. 240 C; 29. 260 A (Q. auct. incert.).
Aor. opt. and μή:
    In Ep. 1 ad Cor., 29. 262 D.
Aor. opt.:
    In Ep. 1 ad Cor., 30. 278 C.
Aor. opt. and μή:
    In Ep. 1 ad Cor., 32. 283 A.

Aor. opt.:

 In Ep. 1 ad Cor., 33. 298 E; 33. 309 C; 34. 318 E; 34. 320 D; 35. 332 D; 42. 399 D; 46. 406 D.

Aor. opt. and μή:

 In Ep. 1 ad Cor., 44. 411 C.

Aor. opt.:

 In Ep. 1 ad Cor., 44. 416 B; 2 ad Cor., 1. 427 B; 2. 441 A.

Aor. opt. and μή:

 In Ep. 2 ad Cor., 3. 452 E.

Aor. opt.:

 In Ep. 2 ad Cor., 3. 454 B (twice).

Aor. opt. and μή:

 In Ep. 2 ad Cor., 4. 463 B.

Aor. opt.:

 In Ep. 2 ad Cor., 4. 456 A; 6. 479 C; 7. 492 A.

Aor. opt. and μή:

 In Ep. 2 ad Cor., 9. 504 D.

Aor. opt.:

 In Ep. 2 ad Cor., 9. 505 A; 10. 512 C; 11. 520 B; 12. 529 E; 13. 537 A; 14. 542 C.

Aor. opt. and μή:

 In Ep. 2 ad Cor., 15. 546 C.

Aor. opt.:

 In Ep. 2 ad Cor., 16. 558 A; 18. 570 B; 19. 577 D; 22. 594 D; 23. 605 E; 24. 612 A.

Aor. opt. and μή:

 In Ep. 2 ad Cor., 26. 621 A.

Aor. opt.:

 In Ep. 2 ad Cor., 26. 626 C; 27. 633 A.

Aor. opt. and μή:

 In Ep. 2 ad Cor., 29. 640 D; 29. 640 E.

Aor. opt.:

 In Ep. 2 ad Cor., 29. 648 D.

Aor. opt. and μή:

 In Ep. 2 ad Cor., 30. 654 A.

 In cap. 1, Ep. ad Galat., 664 D; 671 B; 2 Ep. ad Galat., 694 B; 3 Ep. ad Galat., 702 D; 6 Ep. ad Galat., 728 A (Gal. 6. 14); 728 A.

 In Ep. ad Eph., cap. 1, 1. 9 A.

Aor. opt.:

 In Ep. ad Eph., cap. 1, 3. 21 A; 1, 3. 24 D; cap. 3, 6. 45 A.

Aor. opt. and μή:

 In Ep. ad Eph., cap 4, 9. 70 F.

Aor. opt.:

 In Ep. ad Eph., cap. 4, 9. 70 F.

Aor. opt. and μή:

 In Ep. ad Eph., cap. 4, 11. 87 B (three times).

Aor. opt.:

 In Ep. ad Eph., cap. 4, 12. 95 A.

Aor. opt. and μή:

 In Ep. ad Eph., cap 4, 13. 102 D.

Aor. opt.:
    In Ep. ad Eph., cap. 4, 15. 115 E; 5, 17. 126 C.
Aor. opt. and μή:
    In Ep. ad Eph., cap. 5, 19. 137 A; 5, 20. 150 D.
Aor. opt.:
    In Ep. ad Eph., cap. 5, 20. 158 A.
Aor. opt. and μή:
    In Ep. ad Eph., cap. 6, 22. 173 D.
Aor. opt.:
    In Ep. ad Eph., cap. 6, 23. 179 B.
    In Ep. ad Philip., cap 1, 1. 202 B.
Aor. opt. and μή:
    In Ep. ad Philip., cap. 1, 2. 210 D.
Aor. opt.:
    In Ep. ad Philip., cap. 1, 2. 211 B; 2, 6. 244 B.
Aor. opt. and μή:
    In Ep. ad Philip., cap. 4, 13. 297 F.
Aor. opt.:
    In Ep. ad Philip., cap. 4, 13. 303 F; 4, 14. 306 A (twice); 4, 14. 309 C.
    In Ep. ad Col., cap. 1, 1. 332 E; 1, 2. 339 F.
Aor. opt. and μή:
    In Ep. ad Col., cap. 1, 4. 353 C; 2, 5. 364 C; 2, 5. 364 E; 2, 6. 370 D.
Aor. opt.:
    In Ep. ad Col., cap. 3, 7. 379 C; 3, 8. 389 E.
Aor. opt. and μή:
    In Ep. 1 ad Thess., cap. 1, 1. 430 C (1 Reg. 12. 33); 3, 3. 458 B.
Aor. opt.:
    In Ep. 1 ad Thess., cap. 4, 6. 472 C; 4, 8. 478 C.
Aor. opt. and μή:
    In Ep. 1 ad Thess., cap. 4, 8. 482 E.
Aor. opt.:
    In Ep. 1 ad Thess., cap. 4, 8. 485 A; 5, 11. 504 A (1 Thess., 5. 23);
      5, 11. 504 A; 5, 11. 506 E.
Aor. opt. and μή:
    In Ep. 1 ad Thess., cap. 5, 11. 508 B.
Aor. opt.:
    In Ep. 1 ad Thess., cap. 5, 11. 509 D.
    In Ep. 2 ad Thess., cap. 3, 4. 536 D; 3, 5. 540 E (2 Thess., 3. 16);
      3, 5. 541 A (2 Thess., 3. 16); 3, 5. 545 C.
Aor. opt. and μή:
    In Ep. 1 ad Tim., cap. 1, 3. 567 A.
Aor. opt.:
    In Ep. 1 ad Tim., cap. 1, 3. 567 B.
Aor. opt. and μή:
    In Ep. 1 ad Tim., cap. 1, 4. 569 A.
Aor. opt.:
    In Ep. 1 ad Tim., cap. 1, 4. 573 E.
Aor. opt. and μή:
    In Ep. 1 ad Tim., cap. 2, 5. 583 A.
Aor. opt.:
    In Ep. 1 ad Tim., cap. 2, 8. 593 D; 5, 13. 624 E; 5, 14. 641 E.

Aor. opt. and μή:
>   In Ep. 2 ad Tim., cap. 1, 2. 665 D (Gal., 6. 14).
Aor. opt.:
>   In Ep. 2 ad Tim., cap. 1, 3. 673 C (2 Tim., 1. 15); 1, 3. 674 C (2 Tim., 1. 15); 1, 3. 674 D (2 Tim., 1. 15) (twice); 2, 4. 685 C.
Aor. opt. and μή:
>   In Ep. 2 ad Tim., cap. 2, 5. 691 D.
Aor. opt.:
>   In Ep. 2 ad Tim., 2, 5. 691 D; 3, 6. 699 A; 4, 10. 721 C (Acts, 20. 35).
Aor. opt. and μή:
>   In Ep. 2 ad Tim., cap. 4, 10. 721 F.
Aor. opt.:
>   In Ep. 2 ad Tim., 4, 10. 727 F.
>   In Ep. ad Tit., cap. 1, 2. 743 C.
Aor. opt. and μή:
>   In Ep. ad Tit., cap. 2, 4. 753 B.
Aor. opt.:
>   In Ep. ad Tit., cap. 3, 5. 763 B.
Aor. opt. and μή:
>   In Ep. ad Tit., cap. 3, 5. 764 E.
Aor. opt.:
>   In Ep. ad Tit., cap. 3, 5. 764 E.
>   In Ep. ad Philemon, 1. 778 E; 3. 788 E; 3. 790 E (three times).
>   In Ep. ad Heb., cap. 1, 1. 12 D; 1, 2. 23 D; 2, 3. 37 C; 2, 4. 47 D; 2, 4. 48 D.
Aor. opt. and μή:
>   In Ep. ad Heb., 2, 4. 50 C.
Aor. opt.:
>   In Ep. ad Heb., cap. 2, 4. 50 D; 4, 6. 70 B.
Aor. opt. and μή:
>   In Ep. ad Heb., cap. 4, 7. 78 B; 4, 7. 79 A.
Aor. opt.:
>   In Ep. ad Heb., 4, 7. 80 C.
Aor. opt. and μή:
>   In Ep. ad Heb., cap. 6, 9. 97 B.
Aor. opt.:
>   In Ep. ad Heb., cap. 6, 11. 120 A; 7, 12. 127 C.
Aor. opt. and μή:
>   In Ep. ad Heb., cap. 7, 13. 138 D.
Aor. opt.:
>   In Ep. ad Heb., cap. 10, 17. 172 D; 10, 19. 185 C; 10, 20. 193 A; 11, 21. 201 A; 11, 24. 226 B; 11, 25. 234 C; 21, 28. 261 D (twice); 12, 28. 270 A; 12, 31. 292 B; 12, 32. 301 A; 13, 33. 310 C.
>   1 Hom. Quod Frequenter Conviendum Sit, 327 E (3 Reg. 19. 2, 3); 327 E.
>   2 Hom. Dicta Postquam Reliquiae Martyrum, 334 E.
>   4 Hom. Adv. Eos Qui non Adfuerant, 339 D.
>   6 Hom. Adv. Catharos, 356 A.
>   8 Hom. Habita Postquam Presbyter Gothus, 381 D.
>   10 Hom. In Illud Messis quidem Multa, 395 A.
>   Ecloga de Oratione, 2. 443 B; 2. 451 D

Aor. opt. (continued):
    Ecloga de Poenitentia, 3. 460 B.
    Ecloga de Prosperitate et Adversitate, 5. 469 A.
    Ecloga de Doctrina et Correptione, 6. 480 B.
    Ecloga de Anima, 8. 487 E.
    Ecloga de Providentia, 10. 501 C.
Aor. opt. and μή:
    Ecloga de Divitiis et Paupertate, 11. 504 D.
Aor. opt.:
    Ecloga de Divitiis et Paupertate, 11. 510 E.
    Ecloga de Avaritia, 14. 535 A.
    Ecloga de Odio et Inimicitiis, 18. 552 E.
Aor. opt. and μή:
    Ecloga de Futuro Judicio, 25. 618 B (twice).
Aor. opt.:
    Ecloga de Juramentis, 28. 645 B (1 Reg. 14. 44, 45) (twice).
Aor. opt. and μή:
    Ecloga de Mansuetudine et Injuriarum Memoria, 29. 647 D; 29. 653 D
        (2 Reg. 1. 21).
Aor. opt.:
    Ecloga de Laudibus S. Pauli Apostoli, 30. 669 E.
    Ecloga de Magnanimitate et Fortitudine, 32. 687 C.
Aor. opt. and μή:
    Encomium in S. Paulum Apostolum, 36. 711 A.
Aor. opt.:
    Encomium in S. Paulum Apostolum, 36. 718 D.
    Ecloga de Salute Fratrum Curanda, 40. 733 E; 40. 735 D.
    Ecloga de Rerum Humanarum Conditione, 42. 741 B.
    Ecloga de Praesent. Contempt. et de Avaritia, 43. 751 C.
    Ecloga Quod Mortui non Ita Vehem. Plangandi, 45. 765 D.
    Florilegium a Theodoro Collectum, 48. 775 C.
    Liturgia, 785 A; 788 C; 789 A; 798 B.

We find that Saint John Chrysostom uses the aorist optative of wish 726 times. This use of the aorist optative of wish is distributed as follows:

    (1) Aorist Optative of Wish without μή
           occurs 489 times.
    (2) Aorist Optative with μή
           occurs 237 times.

Saint John Chrysostum's use of the aorist optative of wish is in accordance with classical usage.

(2) *The Present Optative of Wish.*

Both the aorist optative and the present optative may be used to express a wish of which the fulfillment is to be in future time.

There seems to be little difference in meaning between these two tenses when they are used to express a future wish. From one point of view, all wishes must be future till they will have been fulfilled, and also all expressions of wish, except wishes that refer to past time, are, in a sense, present, in the very nature of the case. Hence, it is difficult to state any difference in meaning between the aorist and the present optatives of wish. Perhaps the idea in the mind of the speaker is to be thought of as emphasising the present aspect of his desire, when he uses the present optative; or it may be that the fundamental idea of the distinction between a repeated or continuous wish and a wish expressed at a single point in time may constitute the difference. It is sufficient here to say that the present optative, like the aorist, is used in the writings of Saint John Chrysostom to express a wish referring to future time.[4]

Examples:

μηδὲ ἀνοιχθῆναι μὲν οὖν εἴη ταῦτα ποτέ.   Ad Pop. Ant. 17. 175 C.
ἀπολοίμην εἰ μὴ τοῖς παραλύτοις ἔοικα.

In Acta Apostolorum, 3. 32 A.

THE PRESENT OPTATIVE OF WISH.

Pres. opt. and μή:
    Ad Theodor. Lapsum, 2. 45 D.
    Ad Populum Antiochenum, 16. 161 C (Job. 1. 21); 17. 175 C; 18. 183 E
      (cf. Job, 1. 21).
    Ad Illuminandos Catechesis, 1. 231 A.
    Daemones non Gubernare Mundum, 1. 255 C.
    In Paralyticum Demissum per Tectum, 37 D.
    Sermo Antequam in Exsilium Iret, 2. 422 E (cf. Job, 1. 21.)
    Ep. ad Olympiada, 3. 560 C (cf. Job, 1. 21).
Pres. Opt.:
    In Psalm., 5. 39 C (cf. Job, 1. 21); 49. 231 C (cf. Job, 1. 21); 108.
      243 E.
    In Danielem, cap. 2. 208 B (cf. Dan. 2. 20).
    In Synopsis Script. Sacrae, 372 B (cf. Job, 34. 3).
    In Acta Apostolorum, 3. 32 A; 18. 146 D (cf. Acts, 8. 20); 18. 147 E
      (cf. Acts, 8. 20); 18. 149 A (cf. Acts, 8. 20); 18. 149 B.
    In Ep. 1 ad Cor., 28. 254 B (cf. Job, 1. 21); 41. 394 A (cf. Job, 1. 21).
    In Ep. 1 ad Thess., cap. 4, 8. 478 C.
    In Ep. ad Philemon, 3. 790 E.

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[4] Goodwin, Greek Moods and Tenses, section 720 et seq. and Gildersleeve, Syntax of Classical Greek, Pt. 1, section 388.

Pres. opt. (continued):
    In Ep. ad Heb., cap. 2, 4. 48 A; 2, 4. 48 D.
    Ecloga de Juramentis, 28. 640 C.
    Liturgia, 790 B.

We find that Saint John Chrysostom uses the present optative to express a wish referring to future time 27 times. His use of this construction is distributed as follows:

(1) The Present Optative without μή occurs 26 times.
(2) The Present Optative with μή occurs 1 time.

Saint John Chrysostom's use of the Present Optative of wish is in accordance with the usage of writers of Attic prose.

(3) *The Optative of Wish used as an Imperative.*

Occasionally, the volitive character of the optative of wish becomes so strongly marked that the wish takes on the nature of a command. The sequence of thought in this sort of construction seems to be something like this: "may you do it," "may you *do* it," "you must do it," and, finally, "do it." We may say, then, that where the wish that something be done is sufficiently urgent, the wish-mood passes over into something more vigorous, and becomes a wish-imperative. We may think of it as a wish-mood with an implied conclusion becoming a command.[5]

There are instances in the writings of Saint John Chrysostom where he uses this very strong optative that is an imperative form. The unusual form of οὐ μή with the optative used imperatively is a reflection of later usage, as this construction is not noted by Goodwin or Gildersleeve.

Examples:

οὐ μὴ ἀνασταῖεν.   In Psalm. 139. 424 D.
μὴ δὴ οὖν πρὸς τούτους ἴδοις.   In Matt. 64. 641 D.

THE OPTATIVE OF WISH AS AN IMPERATIVE.

Aor. opt. and οὐ μή:
    In Psalm., 139. 424 D.
Aor. opt. and μή:
    In Cap. 7, Genes., 25. 229 C.
    In Psalm., 120. 336 B.

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[5] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 394 and Goodwin, Greek Moods and Tenses, section 725.

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Fut. opt.:
    In Illud Vidi Dominum, 1. 105 B (twice).
Aor. opt. and μή:
    In Matt., 64. 641 D.
    In Acta Apostolorum, 11. 91 E; 11. 94 C.
Aor. opt.:
    In Ep. ad Romanos, 28. 726 B.
Aor. opt. and μή:
    In Ep. ad Romanos, 28. 726 B.
    In Ep. ad Eph., cap. 4, 14. 104 C.
    In Ep. ad Col., cap. 1, 3. 348 F.
Aor. opt.:
    Ad Populum Antiochenum, 14. 148 C (1 Reg. 14. 44, 45); 14. 148 D
        (1 Reg. 14. 44, 45).
Aor. opt. and μή:
    In Ep. ad Phil. Praef., 190 B (2 Tim., 4. 16).
Aor. opt.:
    In Heliam et Viduam, 334 B (reflects LXX) (twice).

We find that Saint John Chrysostom uses the optative for the imperative 17 times. His use of this construction is distributed as follows:

(1) The aorist optative with οὐ μή occurs 1 time.

(2) The aorist optative with μή occurs 9 times.

(3) The aorist optative without μή occurs 5 times.

(4) The future optative without μή occurs 2 times.

Except for the unusual form of οὐ μή with the optative, Saint John Chrysostom's use of the optative for the imperative is in accordance with classical usage.

(4) βουλοίμην ἄν used for the Optative of Wish.

As a substitute for the optative when that mood seems over full of feeling, we find the use of βουλοίμην ἄν. This is a usual and conventional substitute for the optative of wish. It conveys somewhat less feeling, perhaps, than the optative, which, in the words of Gildersleeve, is " more or less passionate " and we find it used in the works of the best writers of Attic prose.[6] Saint John Chrysostom uses βουλοίμην ἄν as a substitute for the optative of wish. This softened optative of wish occurs with the infinitive.

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[6] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 398.

Examples:

οὐδὲ γὰρ ἐγὼ τὸν παρ' ὑμῶν λόγον, ἀλλὰ βουλοίμην ἂν διορθοῦσθαι παρ'
ὑμῶν, βουλοίμην ἂν μανθάνειν. In Acta Apostolorum 3. 32 B.
βουλοίμην ἂ ν τοῦτο εἶναι. In Acta Apostolorum 29. 230 E.

βουλοίμην ἂν USED FOR THE OPTATIVE OF WISH.

βουλοίμην ἂν:
> In Acta Apostolorum, 3. 32 B (twice); 29. 230 E.
> Contra Eos Qui Subintroductas Habent Virgines, 231 B.
> De Sacerdotio, 6. 426 E.

We find that Saint John Chrysostom uses βουλοίμην ἄν as a
softened form of the optative of wish 5 times. His use of βουλοίμην
ἄν is in accordance with the usage of the writers of Attic prose.

(5) *The Future Optative of Wish.*

The Future Optative of Wish is not a classical form of this
construction. There is, however, nothing special to be said of it.
For the general use of the volitive optative, the reader is referred
to section 1 of the present chapter.[7]

The use of the optative of wish in the future tense is confined
in the works of Saint John Chrysostom to two instances, both of
which happen to fall under the use of the optative for the im-
perative.

The future optative of wish occurs as follows:

(1) Fut. Opt. In Illud Vidi Dominum, 1. 105 B.
(2) Fut. Opt. In Illud Vidi Dominum, 1. 105 B.

We find that in the works of Saint John Chrysostom the future
optative of wish occurs 2 times. This use is not in accordance
with the usage of classical writers.

These two optatives have been counted under the optative used
as an imperative, and, hence, will appear under section 3 of this
chapter.

Examples:

οὔτε ἕτερον μέμψοιτο, καὶ μετὰ τῆς προσηκούσης εὐταξίας τὴν παρ-
οῦσαν ἀναπέμψοι δοξολογίαν. In Illud Vidi Dominum 1. 105 B.

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[7] Goodwin, Greek Moods and Tenses, section 723, ad fin.

(6) εἰ *with the Optative of Wish.*

When the optative of wish is introduced by the particle εἰ, it appears to be the survival of an earlier construction which was probably the protasis of a condition with the apodosis omitted.[8] This use of εἰ with the optative of wish is more usual in poetry than in prose.[9] εἰ is not a common form.   Only one occurrence of this construction has been noted in the writings of Saint John Chrysostom.

We find that εἰ with the optative of wish occurs 1 time in the works of Saint John Chrysostom: Aor. opt. with εἰ, Ad. Pop. Ant. 2. 27 C.

This use of εἰ with the optative of wish is classical.

Example:

εἰ τοῦ πλούτου τὴν φύσιν καταμάθοιεν, ὡς ἄδηλός τίς ἐστι καὶ ἄπιστος!
Ad Pop. Ant. 2. 27 C.

(7) *The Optative Used in an Unattainable Wish, without* εἴθε

The ordinary construction of this kind of optative requires εἴθε.[16] There is one instance of the use of the simple optative to express an unattainable wish.   This is not a usual construction, and it is not in accordance with the common usage of classical writers.

The optative used to express an unattainable wish without εἴθε, occurs 1 time:

Aor. Opt. without εἴθε, In Ep. ad Philemon, 1. 776 F.

This is not classical in form.

In connection with the optative of wish, it is to be noted that in post-Homeric language, unattainable wishes are expressed usually by εἴθε with a past tense of the indicative.[11]   This construction is common in the works of Saint John Chrysostom.   An instance of this construction occurs, cf. Ad Pop. Ant. 21. 219 E.

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[8] Goodwin, Greek Moods and Tenses, section 723.
[9] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 396.
[10] Smyth, Greek Grammar for Colleges, sections 1817, 1818.
[11] Goodwin, Greek Moods and Tenses, section 731, 1.

Example:

γένοιτο ψεῦδος εἶναι τὰ παρ᾽ ἐμοῦ.   In Ep. Ad Philemon. 1. 776 F.

The following Table will show the relative frequency of the occurrence of the optative of wish as it is found in the works of Saint John Chrysostom:

(1) The Aorist Optative of Wish occurs............726 times.
     (a) aor. opt. without μή, 491 times.
     (b) aor. opt. with μή, 237 times.

(2) The Present Optative of Wish occurs.......... 27 times.
     (a) pres. opt. without μή, 26 times.
     (b) pres. opt. with μή, 1 time.

(3) The Optative used for theImperative occurs.... 17 times.
     (a) aor.| opt. with οὐ μή, 1 time.

(b) aor. opt. with μή, 9 times.
     (c) aor. opt. without μή, 5 times.
     (d) fut. opt. without μή, 2 times.

(4) βουλοίμην ἄν used for the Optative of Wish occurs 5 times.

(5) The future optative used imperatively occurs.. 2 times.
     (see section 3, d above.)

(6) εἰ with the Optative of Wish occurs........... 1 time.

(7) The Optative occurs in one Unattainable Wish,
    without εἴθε............................. 1 time.

The Optative of Wish is found in the writings of Saint John Chrysostom 779 times.

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CHAPTER III.

THE POTENTIAL OPTATIVE.

The origin of the potential use of the optative mood is obscure. The primary function of the potential optative is the expression of a qualified assertion. The qualification of the assertion may arise from the fact that it is conditioned by some other fact, and will be true only if the condition be fulfilled, or the contingency incident to futurity itself may serve to qualify the assertion and require the use of the potential optative.[1]

Apparently, the primitive optative, before it came into Greek, was a weak future form. It would seem that the subjunctive represents a future idea that is contingent on something else; while the optative is used to express a future idea, similarly contingent, but also less determined than the conditioned futurity expressed by means of the subjunctive. From the little that can be discovered concerning this very early use of the optative, it seems not too much to say that this primitive function of the optative was loose. From this inchoate form, expressing a contingent futurity, were developed two important uses of the optative: (1) the Optative of Wish, and (2) the Potential and Future Conditional uses of the optative.[2]

In Attic Greek, the potential optative occurs regularly with the particle ἄν; but occasionally in Homer, as also in later poetry, the potential optative is found without the particle ἄν. When the potential optative appears in prose without the particle ἄν, it is to be questioned, or else it may represent a very early use that has disappeared from the usual construction of Attic Greek.[3]

The potential optative, followed by the particle ἄν, is used to denote a possibility which is future, in the nature of things. It may indicate something which ought to be, or to be done; or it may serve to point out something that is likely to take place. In these cases, the opinion is that of the speaker. Thus, we see that

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[1] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 389.

[2] Goodwin, Greek Moods and Tenses, p. 388, et seq.

[3] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 389, and Smyth, Greek Grammar for Colleges, section 1821.

the range of the potential optative is great. It extends from potentiality, in the strict sense, to resolution that is fixed in the mind of the speaker. Generally speaking, the force of the potential optative is not limited to any specific condition present in the mind of the speaker. In cases where the potential force is to be narrowed down to one contingency or conditional form, a type of condition is used that makes the potential optative specific. As regards the ordinary use of the potential optative, it is not necessary to supply any definite form of protasis.

The commonest use of the potential optative is to modify or soften the assertion of an opinion or the statement of a fact. In some cases, the potential optative may be used to express irony.

Regarding the tenses of the potential optative, we may note that both the present and the aorist are used of what will be or what will be proved to be true. This function of the optative is a sort of anticipated realization of a fact. The use of the perfect optative is rare. When the perfect is used, it represents what will be seen to be true with referenec to a completed action. Ordinarily, the perfect is practically equivalent to a present tense of the optative.

At times, the optative may be used to express a command. In this imperative use of the optative, we see the volitive idea expressed so strongly that it passes over from the mood of volition to that of command.[4] The use of "might" and "would" in English shows something of the force of the imperative optative. In the sentence, "You would do that for me, I am sure," the "would" represents a "will" that has been softened; the "will" is used for the more curt "shall" which would be the imperative form in this kind of sentence.

The potential optative, regularly with the particle ἄν, is used in questions. In the tragic poets, this use of the optative may extend to wishes; but from the stricter point of view, the wish thus implied or expressed is still a question.

In classical usage, the future optative with the particle ἄν, does not represent the usual construction.

The question as to whether the origin of the potential optative

[4] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 394.

is identical with that of the optative of wish remains undecided.[5] It seems plain, however, that the potential optative was used from Homer's time to express a kind of mitigated future, and to state requests, or even commands, in a deprecatory manner.[6] Since the particle ἄν is not always found in Homer and also in the works of other poets, it seems clear that originally ἄν did not determine exclusively the meaning of this use of the optative. In Attic Greek, the use of the particle ἄν gives a distinctly contingent meaning. Where ἄν is used with the potential optative it is easy to imagine the protasis of the unexpressed condition. The fact that οὐ is the negative of the potential optative shows its relation to the future indicative.[7]

The potential optative is not found in the vernacular of New Testament times. It does appear in the writings of Saint Luke, but there it is plainly a literary touch.[8] The Septuagint has very few occurrences of the potential optative. Apart from questions, Saint Luke shows only one instance of the genuine potential optative, and that is in Acts 26. 29.

It seems safe to say that where the optative without ἄν is found in questions, there is a deliberative element that may account for the absence of ἄν. There is also the fact that one finds cases of questions with the optative without ἄν where the optative is due not to the potential force that one looks for in questions, but merely to the sequence. In these instances, one would have the optative simply as a matter of tense sequence.[9]

We find that the potential optative occurs in the writings of Saint John Chrysostom in the following tenses, stated in order of the frequency of their use:

(1) The Aorist Potential Optative.
(2) The Present Potential Optative.
(3) The Future Potential Optative.
(4) The Perfect Potential Optative.

[5] Delbrück, Konjunctiv und Optativ, Syntaktische Forschungen, Att.-Indische Synt.
[6] Moulton, Prol., p. 197.
[7] Munro, Hom. Gr., p. 219.
[8] Moulton, Prol., p. 197, and Blass, Gr. of N. T. Gk., p. 220.
[9] Robertson, Grammar of the Greek New Testament, p. 938.

(1) *The Aorist Optative with ἄν.*

In classical Greek, the optative is used with the particle ἄν to denote a state that is both future and contingent. It would seem that the primitive optative used in a potential sense extended to present and past time as well as to future time.[10]   As we find the potential optative developed fully in Attic Greek, its use is confined to the statement of representation of a future act which depends on circumstances that have not yet been made certain at the time of speaking.   The aorist is one of the tenses of what Gildersleeve calls the " pure optative." [11]

Saint John Chrysostom uses the aorist optative with the particle ἄν in a potential sense.   This is used to express a future condition or state in a mitigated way.

Examples:

καὶ μαρτυρήσειαν ἄν μοι αἴτε ἄϋπνοι νύκτες.
>   De Compunctione ad Demetrium 1. 123 A.

ἔλοιντο γὰρ ἂν οἱ ἄνθρωποι οἱ τὴν πόλιν ἐκείνην οἰκοῦντες τὴν γλῶτταν ἐκκοπῆναι πρότερον ἢ ὅρκον ἀπὸ τοῦ στόματος προέσθαι.
>   Ad Pop. Ant. 19. 198 C.

THE POTENTIAL OPTATIVE.

Aorist Optative with ἄν.

Aor. opt. with ἄν:

Ad Theodorum Lapsum, 1. 1 B; 1. 4 A; 1. 8 B; 1. 8 E; 1. 12 B; 1. 13 C; 1. 14 B; 1. 14 D; 1. 22 A; 1. 32 D; 1. 33 A; 1. 33 E; 2. 35 B.

Ad Oppugnatores Vitae Monasticae, 1. 51 D (Jos. Bel. Jud. 6. 7, 8); 1. 58 A (twice); 1-2. 63 C (three times); 1-2. 64 B; 1-2. 67 C (twice); 1-2. 68 D; 3. 78 E; 3. 82 B; 3. 83 B; 3. 83 C; 3. 85 A; 3. 87 D; 3. 89 A (three times); 3. 91 B; 3. 95 C; 3. 95 B; 3. 102 D; 3. 103 D (twice); 3. 105 B; 3. 105 C; 3. 106 C; 3. 108 E.

Comparatio Regis et Monachi, 116 B; 116 D; 117 D (twice); 118 B (twice); 119 C; 120 C (twice); 120 E.

De Compunctione ad Demetrium, 1. 123 A; 1. 126 E; 1. 127 B; 1. 130 B; 1. 130 E; 1. 133 C; 1. 133 D; 1. 134 D; 1. 138 A; 1. 138 D; 1. 138 E (twice); 1. 140 B (twice).

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[10] Goodwin, Greek Moods and Tenses, sections 438, 440.

[11] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 391.

Aor. opt. with ἄν (continued):

De Compunctione ad Stelech., 2. 141 D (twice); 2. 143 D (twice); 2. 144 B; 2. 145 B; 2. 146 B; 2. 147 C; 2. 148 C.

Ad Stagirium a Daemone Vexatum, 1. 157 B; 1. 159 A; 1. 167 B; 1. 173 B; 1. 173 C; 2. 180 A; 2. 180 B; 2. 184 A; 2. 187 E; 2. 189 A; 2. 189 C; 2. 190 E; 2. 201 B; 2. 202 A; 3. 226 C (twice).

Contra Eos Qui Subintroductas Habent Virgines, 229 D; 230 B; 230 D (twice); 230 E; 233 A; 235 B.

Quod Regulares Feminae Viris Cohabitare non Debeant, 253 A; 253 B; 254 A; 254 C; 255 D; 256 D; 258 D; 259 E; 264 C.

De Virginitate, 268 B; 269 A; 277 C (twice); 290 B (twice); 296 D; 310 A; 311 D; 319 D; 321 D; 324 A; 325 D; 328 E; 342 A; 345 D.

De non Iterando Conjugio, 351 C; 352 A; 355 E; 357 A; 357 C; 358 D.

De Sacerdotio, 1. 366 B; 1. 370 D; 1. 373 A; 1. 373 D; 1. 375 C; 2. 377 D; 2. 378 C; 2. 378 E; 2. 389 E; 2. 393 A; 3. 396 B; 4. 405 A; 4. 405 B; 4. 406 B; 4. 408 A; 4. 409 C; 5. 415 A; 5. 417 C; 5. 417 D; 5. 417 E (twice); 6. 423 B (twice); 6. 426 B; 6. 428 C; 6. 428 E.

Sermo cum Presbyter Fuit Ordinatus, 438 B; 440 C.

De Incomprehensibili, 2. 463 C; 5. 482 A; 5. 485 A.

De Beato Philogonio, 6. 495 C (twice); 6. 497 C.

Contra Anomoeos, 7. 501 C; 7. 502 A; 7. 506 A; 7. 507 C; 7. 511 B; 7. 512 A; 7. 512 B (twice); 8. 512 B (four times); 10. 531 C; 10. 537 B; 11. 546 E; 12. 555 E.

Contra Jud. et Gent., 558 C; 567 B; 569 E; 571 B; 574 A; 578 A; 580 D.

Adv. Jud., 1. 588 B; 1. 593 A; 1. 596 A (twice); 1. 596 E.

Contra Jud., 2. 604 A; 2. 604 B (three times); 3. 615 B.

Adv. Jud. 4. 617 A; 4. 619 B; 4. 624 E; 5. 648 C (twice); 6. 649 E; 6. 650 C; 6. 650 D (twice); 6. 661 B.

De Lazaro, 1. 718 D; 1. 731 E; 3. 745 E; 3. 751 B; 4. 756 B; 4. 759 B; 6. 778 C; 6. 780 A; 7. 797 E.

Ad Pop. Ant., 1. 6 C; 1. 10 D; 1. 13 C; 2. 26 E; 2. 27 A; 2. 31 D; 4. 57 C; 5. 62 E; 5. 65 C; 5. 72 A; 6. 83 B; 7. 86 E; 8. 92 E; 8. 94 E; 9. 98 B (twice); 9. 101 D; 9. 102 A; 9. 102 C; 9. 102 E; 9. 103 A; 9. 104 D; 10. 107 E; 10. 109 A; 10. 111 E; 10. 114 A; 11. 11 B; 11. 118 D; 11. 119 B; 11. 119 C; 11. 121 E; 12, 127 E; 13. 137 E; 13. 138 A; 13. 139 A; 13. 140 B; 13. 142 A; 13. 143 D (twice); 14. 145 A; 15. 158 D; 16. 165 B (Acts, 26. 29); 16. 165 C (Acts, 26. 29); 18. 181 B; 18. 181 D; 18. 184 E; 19. 189 A; 19. 197 B; 19. 198 C; 20. 210 C; 20. 211 A; 21. 217 C; 21. 222 E.

Ad Illuminandos Catechesis 1. 230 C; 2. 236 B; 2. 238 E; 2. 239 D; 2. 241 B; 2. 242 A.

De Poenitentia, 1. 280 B (twice); 1. 285 A (twice); 5. 311 E; 6. 317 E; 8. 340 E.

In Diem Natalem D. N. J. C., 355 A; 364 D.

De Baptismo Christi, 368 E.

De Proditione Judae, 1. 381 A.

De Cruce et Latrone, 1. 405 A; 2. 413 E.

Aor. opt. with ἄν (continued):

    De Resurrectione Mortuorum, 428 A; 429 C; 430 D; 436 C.

    De Laudibus Sancti Pauli Apostoli, 2. 484 D; 2. 485 B; 5. 503 C.

    In Sanctum Lucianum Martyrem, 527 B.

    De Sancto Babyla Cont. Jud. et Gent., 536 D; 539 A; 542 C; 644 E; 545 A; 545 D (twice); 547 C; 555 C; 558 D; 560 B; 573 D (twice).

    De Sancta Pelagia Virg. et Mart., 1. 586 C.

    In S. Ignatium Mart., 593 E.

    In S. Romanum Mart., 1. 612 C.

    De Maccabeis, 1. 625 A.

    In Maccabeis Fragmentum (ex S. Joan. Damasc. De Imaginibus) 633 B.

    De SS. Bernice et Prosdoce, 635 D.

    Homilia in Martyres, 669 C.

    De S. Droside Mart., 693 A; 695 A; 695 C.

    De Terrae Motu, 720 B.

    De X Millium Talent. Debitore Homilia, 3 B; 9 C; 12 E; 14 C.

    In Paralyticum Demissum per Tectum, 37 C.

    Cur in Pentec. Act. In Princip. Actorum, 4. 83 A.

    De Mutatione Nominum, 1. 99 D; 1. 99 E; 1. 107 E; 2. 110 B; 2. 110 C; 3. 115 E; 4. 134 D; 4. 138 E.

    De Gloria in Tribulationibus, 141 E; 147 A.

    In Illud Diligentibus Deum Omnia Cooperantur in Bonum, 152 D.

    In Illud Si Esurierit Inimicus Tuus, 158 D; 161 B; 163 E; 165 D.

    In Illud Salutate Priscillam et Aquilam, 1. 175 E; 1. 176 A; 1. 180 A; 2. 183 C; 2. 188 C.

    In Illud Propter Fornicationes Uxorem, 200 A.

    De Libello Repudii, 2. 207 A.

    In Dictum Pauli Oportet et Haereses Esse, 240 B; 242 C; 242 E.

    De Eleemosyna, 253 C.

    De Verbis Apostoli Habentes Eumdem Spiritum, 1. 261 E; 2. 277 A; 3. 280 A.

    De Verbis Apostoli Utinam Sustineritis Modicam, 291 D; 298 D.

    De Profectu Evangelii, 309 B.

    In Illud Vidua Eligatur, 316 D; 322 C; 326 A.

    In Heliam et Viduam, 328 D; 332 B; 336 B.

    De Futurae Vitae Deliciis, 338 A (twice).

    Non Esse Desperandum, 356 C; 356 D.

    Hom. De Capto Eutropio et de Divitiarum Vanitate, 401 C.

    Cum Saturninus Aurelianus, 405 A.

    Quod Nemo Laeditur Nisi a Seipso, 446 C; 449 E; 450 D; 451 A; 451 C; 452 E.

    Epistola ad Innocentium, 2. 521 C.

    Epistola ad Olympiada, 2. 538 C; 2. 539 D; 2. 542 D; 2. 544 B; 5. 578 E; 7. 587 D.

    Epistola ad Dominum Episcopum, 27. 610 C.

    Ep. ad Valentinum, 41. 616 C.

    Ep. ad Theophilum Presb., 119. 660 C.

    Ep. ad Alex. Corinthi Episcopo, 164. 694 D.

    Ep. ad Studium Praefectum Urbis, 197. 710 A.

    Ep. ad Hesychium, 118. 711 A.

Aor. opt. with ἄν (continued) :

Ep. ad Severinum et Romulum, 219. 720 E.

In Diodorem Tarsensem, 748 B; 749 B.

In cap. 1 Genes., 2. 11 C; 2. 11 D; 2. 11 E; 3. 14 A; 3. 18 B; 4. 22 C; 4. 25 A; 4. 26 A; 4. 26 C; 5. 33 D; 5. 36 D; 5. 38 B; 6. 43 E; 6. 45 A; 6. 45 D; 6. 45 E; 7. 50 D; 9. 70 E; 10. 76 D; 11. 82 D; 11. 83 C (twice); 12. 91 E; 13. 100 D; 13. 102 B; 15. 114 E (twice); 16. 124 D (twice); 16. 130 D; 16. 136 E; 16. 141 D; 16. 144 E; 16. 145 A; 16. 145 E; 19. 168 C; 20. 171 E; 20. 172 B; 20. 175 A; 5. Genes., 21. 188 B; 6 Genes., 23. 211 D; 7 Genes., 24. 220 E; 25. 232 A; 25. 234 C; 25. 238 D; 25. 249 B; 9 Genes., 27. 263 C; 29. 285 A (twice); 29. 291 A; 29. 291 D; 29. 291 E; 11 Genes., 31. 306 D; 31. 310 B; 12 Genes., 32. 323 C; 14 Genes., 35. 353 D; 35. 355 A; 15 Genes., 37. 377 A (twice); 37. 377 C; 37. 380 B; 17 Genes., 39. 399 D; 18 Genes., 41. 412 A; 41. 419 C; 42. 424 B; 42. 430 E; 19 Genes., 43. 443 E; 26 Genes., 52. 508 B; 31 Genes., 57. 555 A; 57. 558 B; 33 Genes., 58. 567 D; 58. 568 E; 58. 570 E; 48 Genes., 66. 630 D; 49 Genes., 67. 635 E; 67. 636 A; 67. 638 B.

In Genesim Sermo., 1. 648 B; 5. 664. E (twice); 5. 668 C; 6. 671 D; 9. 687 B.

De Anna, Sermo 1. 699 B; 1. 702 C; 1. 702 E; 1. 703 E; 1. 705 C; 2. 712 D; 3. 727 C; 4. 732 C; 4. 734 D; 5. 745 A; 5. 745 E.

De Davide et Saule, 1. 751 D; 1. 757 B; 1. 758 B; 2. 760 B; 2. 762 D; 2. 765 C; 3. 770 C.

In Psalm., 4. 17 C; 4. 22 C; 4. 27 C; 5. 32 E; 5. 33 D; 5. 34 B (twice); 5. 36 A; 5. 38 D; 6. 49 B; 7. 59 B; 8. 91 E; 9. 96 E; 9. 99 A; 9. 105 B; 9. 116 D; 41. 132 A; 41, 142 C; 44. 170 A; 44. 172 E; 46. 190 A; 46. 195 A; 48. 205 D; 48. 209 C; 49. 233 D; 49. 236 A; 109. 264 C; 109. 271 D; 111. 284 B; 113. 298 A; 113. 298 E; 115. 310 C; 119. 330 D; 119. 331 B; 122. 344 A; 123. 347 A; 124. 350 C; 125. 353 E; 126. 355 D; 127. 358 B; 140. 427 B; 140. 427 E; 140. 439 A; 140. 441 D; 142. 449 A; 143. 458 D; 147. 485 C; 147. 488 A; 147. 488 D; 148. 490 C; 48. 519 A; 48. 522 B.

In Isaiam cap. 1. 11 D; 1. 16 E; 2. 18 E; 2. 19 C; 2. 25 B; 3. 38 D; 5. 55 D; 5. 56 C; 5. 56 D; 6. 70 C.

In Illud Vidi Dominum, 1. 102 C; 1. 103 A; 3. 116 A; 3. 116 B; 3. 117 C.

In Illud Isai. Ego Dominus Deus Feci Lumen, 145 E; 151 C; 152 A; 152 C; 152 D (four times); 153 B; 156 C.

De Prophetarum Obscuritate, 2. 180 B.

In Danielem, 201 B; 205 C; 2. 210 C (twice); 2. 214 C; 4. 226 C; 4. 227 C; 9. 245 E.

De Perfecta Caritate, 288 C.

Synopsis Sacrae Scripturae, 316 D; 316 E; 378 C (twice).

In Matt. 2. 27 B; 2. 29 E; 4. 65 C; 6. 86 B; 6. 88 B; 6. 91 B; 8. 124 B; 8. 125 A; 8. 126 C; 9. 132 C; 9. 137 A; 14. 180 A; 14. 182 B; 15. 209 A; 19. 254 A; 20. 260 B; 21. 271 A; 22. 281 B; 22. 293 C; 22. 294 A; 22. 294 C; 22. 296 E (twice); 22. 298 C; 24. 300 D; 26. 320 C; 28. 336 D; 28. 337 A; 28. 337 E; 33. 378 D (twice); 39. 432 A (twice); 40. 440 D; 40. 441 B; 44. 474 C; 49. 509 D; 53. 543 A; 54. 549 B; 55. 562 D; 57. 581 B; 58. 592 E; 59. 592 E;

Aor. opt. with ἄν (continued):

    59. 593 C; 59. 599 A; 59. 599 D; 60. 606 A; 62. 624 A; 62. 625 A; 62. 626 B; 62. 627 B; 68. 677 A; 68. 678 E; 69. 680 D; 69. 682 E; 70. 691 E; 70. 693 C; 72. 704 D; 73. 710 C; 74. 722 B; 74. 722 C; 75. 726 C; 77. 744 D; 80. 766 A; 81. 774 E; 81. 775 A; 81. 779 A; 86. 815 B; 89. 837 D; 89. 837 E.

In Joan., 2. 10 E; 2. 12 D; 3. 19 B; 3. 24 D; 3. 25 D; 4. 28 D; 4. 29 C; 5. 41 B; 6. 42 C; 11. 62 D; 11. 64 B; 13. 77 B (twice); 15. 86 B; 17. 95 A (twice); 17. 101 B; 19. 114 C; 20. 118 C; 22. 130 E; 23. 136 A; 27. 156 C; 17. 156 D; 27. 156 E (twice); 28. 161 C; 28. 162 A; 28. 162 B; 31. 174 E; 31 180 E; 32. 188 A; 34. 200 B; 35. 202 A; 36. 206 D; 36. 207 C; 36. 210 E; 39. 226 B; 46. 271 A; 47. 283 B; 68. 406 B; 70. 414 E; 75. 443 D (double ἄν); 76. 447 C; 79. 465 C; 83. 490 D; 86. 517 A.

In Acta Apostolorum, 4. 37 C; 5. 43 B; 6. 53 B; 6. 53 E; 9. 78 A; 9. 79 A; 11. 90 A; 11. 93 C; 12. 97 E; 12. 98 A; 12. 101 A; 13. 109 D; 15. 126 D; 16. 135 B (twice); 24. 197 E (twice); 29. 229 C; 29. 230 A; 29. 232 C; 29. 232 E; 30. 239 E; 33. 258 D (twice); 34. 261 C; 34. 266 A; 34. 268 A (twice); 35. 272 B; 35. 272 D; 37. 283 A; 38. 291 B; 42. 324 D (twice); 45. 339 D; 47. 352 C; 48. 362 C; 49. 370 A; 52. 391 A (Acts, 25. 29); 52. 391 A (Acts, 25. 29); 53. 402 C.

In Ep. ad Romanos, 1. 426 A; 1. 428 A; 2. 447 B; 3. 451 E; 4. 458 A; 5. 462 A; 7. 491 A; 7. 495 B; 8. 502 B; 12. 548 B; 12. 549 C (twice); 15. 601 C; 16. 603 E; 16. 610 D; 17. 625 E; 18. 630 C; 19. 643 B; 21. 678 D; 22. 685 B; 23. 686 D; 25. 704 E (three times); 29. 731 A; 31. 749 D; 31. 751 A.

In Ep. 1 ad Cor., 2. 13 E; 4. 29 A; 5. 41 D; 7. 52 B; 11. 93 B; 12. 101 B; 13. 115 D; 13. 116 B; 14. 119 B; 14. 122 C; 14. 123 A (three times); 15. 130 B (twice); 16. 136 A; 16. 136 B; 18. 153 A; 20. 172 E; 22. 197 D; 22. 198 A; 22. 199 B; 24. 216 E; 25. 220 E; 25. 221 E; 26. 233 E; 26. 238 B; 29. 265 B; 29. 266 E; 30. 274 C; 31. 280 C; 31. 280 D; 32. 287 B; 32. 294 A; 32. 295 E; 33. 303 D; 35. 323 B; 35. 323 C; 35. 330 C; 35. 331 C; 36. 333 E; 36. 337 A; 36. 340 A; 36. 340 B; 36. 340 C; 37. 347 B; 37. 348 A; 38. 357 D; 39. 372 E; 40. 384 E (twice).

In Ep. 2 ad Cor., 1. 419 D; 3. 449 B; 4. 464 B (twice); 7. 486 B; 8. 494 A; 12. 525 A; 12. 525 C (twice); 12. 527 E; 12. 528 C; 12. 529 A; 13. 531 C; 13. 532 A; 13. 533 B; 13. 534 E; 15. 535 B; 14. 538 B; 15. 549 C; 15. 550 B (twice); 18. 568 B; 20. 577 E; 21. 582 E; 22. 588 C; 22. 588 D; 23. 604 D; 24. 608 E; 24. 610 D; 26. 620 A; 26; 620 C; 26. 625 C; 26. 626 B; 27. 628 B.

In cap. 1 ad Galat., 660 D; 661 D; 664 A; 664 E; 669 A; 2 ad Galat., 684 B; 3 ad Galat., 701 B; 701 C; 5 ad Galat., 718 D; 724 E.

In Ep. ad Eph., cap. 1, 1. 8 E; 1, 3. 22 D; 1, 3. 22 E; 2, 4. 28 F; 2, 5. 37 B; 3, 6. 43 F; 4, 6. 53 B; 4, 12. 94 B; 5, 18. 126 A; 5, 18. 127 E; 5, 18. 129 D; 5, 19. 140 E (twice); 5, 20. 149 A; 5, 20. 156 B; 5, 23. 174 D; 5, 24. 185 F.

In Ep. ad Phil., cap. 1, 1. 194 D; 1, 1. 195 C; 1, 1. 196 C; 1, 2. 209 B; 2, 5. 229 C; 2, 6. 236 C; 2, 6. 237 C; 2, 7. 253 D; 4, 15. 310 D.

Aor. opt. with ἄν (continued):

In Ep. ad Col., cap. 1, 1. 326 D; 1, 1. 328 D; 1, 1. 329 C; 1, 1. 329 E; 1, 2. 338 C; 1, 2. 339 F; 2, 6. 365 B; 3, 7. 377 A; 3, 7. 377 E; 3, 7. 379 B; 3, 8. 387 E; 12. 419 F (twice).

In Ep. 1 ad Thess., cap. 2, 2. 437 C; 2, 2. 439 D; 3, 3. 449 E; 3, 4. 454 B; 3, 4. 456 F; 4, 5. 460 C; 4, 5. 467 B; 5, 9. 486 D; 5, 9. 491 D; 2 ad Thess., 1, 4. 529 C.

In Ep. 1 ad Tim., cap 1, 2. 556 C; 1, 2. 559 E; 1, 3. 563 E; 1, 4. 572 A; 1, 4. 572 C; 1, 7. 584 D; 2, 9. 594 C; 3. 10. 602 B; 5, 14. 632 D; 6, 16. 645 B; 2 ad Tim., cap. 1, 3. 676 A; 2, 5. 686 A; 2, 5. 689 E; 2, 6. 694 D; 2, 6. 695 A; 2, 6. 696 C; 3, 7. 703 D.

In Ep. ad Tit., cap. 1, 2. 740 A; 1, 3. 746 B; 2, 4. 752 A; 2, 4. 755 B; 2, 5. 758 D; 3, 6. 768 F (twice).

In Ep. ad Philemon, 3. 789 C.

In Ep. ad Heb., cap. 1, 2. 15 B; 1, 2. 17 C (twice); 1, 2. 21 A; 1, 3. 24 B; 2, 4. 41 A; 5, 8. 90 C; 6, 9. 99 C; 6, 11. 114 A; 6, 11. 115 A; 7, 12. 120 D; 7, 13. 134 B; 8, 14. 142 A; 8, 14. 143 D; 10, 18. 175 C; 11. 23, 213 C; 11, 24. 222 D; 13, 34. 312 A.

2 Hom. Dicta Postquam Reliquiae Martyrum, 332 C.

3 Hom. Dicta Praesente Imperatore, 338 B.

4 Hom. Adv. Eos Qui non Adfuerant, 341 D; 346 C.

11 Hom. De Eleazaro et 7 Pueris, 396 C.

Ecloga de Dilectione, 1. 436 A; 1. 437 D (twice); 1. 440 B; 1. 442 A (twice).

Ecloga De Oratione, 2. 444 E.

Ecloga de Jejunio et Temperantia, 4. 462 C; 4. 463 D.

Ecloga de Divitiis et Paupertate, 11. 503 B.

Ecloga de Ingluvie et Ebrietate, 12. 515 B.

Ecloga de Mulieribus et de Pulchritudine, 14. 525 D; 14. 528 C; 14. 531 E.

Ecloga de Avaritia, 15. 532 D.

Ecloga de Invidia, 17. 543 D; 17. 543 E; 17. 544 D.

Ecloga de Ira et Furore, 20. 559 C (double ἄν).

Ecloga de Imperio, Potestate, et Gloria, 21. 562 C.

Ecloga de Eleemosyna et Hospitalitate, 23. 583 D; 23. 596 D; 23. 596 E.

Ecloga de Juramentis, 28. 640 D; 28. 643 B.

Ecloga de Mansuetudine et Injuriarum Memoria, 29. 647 D; 29. 660 E (Acts 26. 29); 29. 662 A; 29. 665 C.

Ecloga de Morte, 31. 681 E.

Ecloga in S. Diem Natalem Christi, 34. 701 C.

Encomium in S. Paulum Apostolum, 36. 711 C.

Ecloga de Veneranda Cruce, 38. 721 B.

Ecloga Deus Quam Timendus, 41. 736 B; 41. 737 B (twice).

Ecloga de Rerum Humanarum Conditione, 42. 741 D; 42. 742 B.

De Compunctione ad Stelech. 2. 155 C.

De Beato Philogonio 6. 496 D.

In Ep. 1 ad Cor. 36. 339 C.

Ecloga de Patientia et Longanimitate, 22. 571 E (double ἄν).

We find that the aorist optative with ἄν used potentially, occurs

1001 times in the writings of Saint John Chrysostom. His use of this construction is in accordance with the usage of the writers of Attic prose.

(2) *The Aorist Optative with ἄν in Questions.*

Just as the aorist optative with ἄν may be used in a declarative sentence in order to express a future contingent statement, so the aorist optative with ἄν used potentially may be employed in the expression of a question. When the optative is used in direct questions, in the potential sense, its use implies a wish of the speaker. Since the mood used in direct questions is the mood of the expected answer, it would not be possible to use the optative of wish in a direct question, for the sufficiently plain reason that no one asking a question desires a wish for an answer. The optative used in direct questions, then, is the potential optative.[12]

Saint John Chrysostom uses the aorist optative with ἄν used potentially in questions.

Examples:

πῶς γὰρ ἂν ὁ τοιοῦτος πέσοι; Ad Theodorum; Lapsum. 1. 9 B.
καὶ τί ταύτης τῆς ἀλογίας χεῖρον γένοιτ' ἄν;
                    Adv. Oppugnatores Vitae Monasticae, 3. 108 E.

AORIST OPTATIVE WITH ἄν IN QUESTION.

Aor. opt. with ἄν in Question:
  Ad Theodor. Lapsum, 1. 9 B; 1. 13 E; 1. 14 A; 1. 15 B; 1. 17 A; 1. 17 D; 1. 32 A.
  Adv. Oppugnatores Vitae Monasticae, 1-2. 71 C; 1-2. 68 B; 1-2. 73 D; 1-2. 74 A; 3. 91 A; 3. 91 B; 3. 93 E; 3. 94 A; 3. 95 D; 3. 101 D; 3. 102 B; 3. 107 D; 3. 108 E; 3. 114 B.
  Comparatio Regis et Monachi, 117 E.
  De Compunctione ad Demetrium, 1. 123 A (twice); 1. 126 C; 1. 128 A; 1. 129 B; 1. 132 A; 1. 133 B; 1. 133 E; 1. 134 B (twice).
  De Compunctione ad Stelech., 2. 145 B; 2. 145 E; 2. 149 A.
  Ad Stagirium a Daemone Vexatum, 1. 162 A; 1. 164 C; 2. 180 A; 2. 180 B; 2. 181 A (three times); 2. 185 A; 2. 188 D; 2. 191 B; 2. 194 D; 2. 198 C; 2. 203 D; 2. 204 D; 3. 216 D; 3. 219 B; 3. 223 D; 3. 226 D.
  Contra Eos Qui Subintroductas Habent Virgines, 235 C.
  Quod Regulares Feminae Viris Cohabitare non Debeant, 225 B.
  De Virginitate, 272 D; 293 B (twice).

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[12] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 390.

Aor. opt. with ἄν in Question (continued):

De Virginitate, 293 D; 297 A; 297 C; 309 C; 315 C; 315 D; 323 A; 323 B (twice).

De Sacerdotio, 1. 371 E; 1. 374 D; 1. 375 E; 2. 383 D; 2. 389 D; 2. 390 D (twice); 2. 393 D; 2. 394 D (twice); 3. 395 B; 3. 400 D; 4. 402 A; 4. 406 B; 4. 411 E; 4. 414 E; 5. 420 C; 6. 423 B; 6. 425 A; 6. 429 B.

Sermo cum Presbyter Fuit Ordinatus, 437 D; 439 B.

De Incomprehensibili, 1. 445 D; 1. 450 D (twice); 4. 478 D; 5. 485 C.

De Beato Philogonio, 6. 494 E.

Contra Anomoeos, 10. 531 A; 10. 535 B; 10. 531 A; 11. 541 B; 11. 541 B.

Contra Jud. et Gent., 571 D (twice); 572 E.

Adv. Jud. 1. 589 B; 1. 592 B; 1. 594 C.

Contra Jud. 2. 602 B; 3. 610 C; 3. 614 B; 3. 614 E.

Adv. Jud. 4. 617 D; 4. 623 C; 4. 625 C; 5. 630 B; 5. 641 B; 8. 679 A; 8. 679 B.

In Kalendas, 702 B (twice); 704 B.

De Lazaro, 3. 749 C; 4. 759 A; 4. 759 C; 4. 761 A.

Ad Pop. Ant. 1. 4 E; 1. 15 A; 2. 26 C; 2. 29 B; 2. 31 D; 3. 37 D; 3. 47 A; 5. 62 E; 5. 63 A; 5. 67 B; 6. 81 B; 9. 101 B; 9. 102 A; 9. 102 B (twice); 11. 118 E; 11. 119 A; 11. 120 A; 12. 125 B (twice); 14. 143 C; 14. 147 E; 15. 153 D; 16. 162 A (twice); 16. 170 B; 17. 172 D (twice); 18. 180 E; 19. 190 C (twice); 19. 196 E; 19. 197 A (twice); 20. 201 C; 20. 202 C; 20. 202 E; 20. 203 B; 20. 209 A; 21. 217 D; 21. 223 C.

Ad Illuminandos Catechesis, 1. 229 C; 2. 239 D; 2. 240 E; 2. 241 B; 2. 242 B; 2. 243 E.

Daemones non Gubernare Mundum, 1. 255 D.

De Diabolo Tentatore, 2. 260 D; 2. 263 A; 2. 264 B; 2. 264 C.

Contra Ignaviam, 3. 274 D.

De Poenitentia, 1. 280 E; 5. 312 A.

In Diem Natalem D. N. J. C., 364 A.

De Proditione Judea, 2. 396 A.

De Cruce et Latrone, 1. 406 C.

De Resurrectione Mortuorum, 427 B; 433 C; 434 A.

De Sancta Pentecoste, 2. 470 B (twice); 2. 470 D.

De Laudibus S. Pauli, Apostoli, 1. 477 A; 1. 478 A; 1. 478 E; 1. 479 B; 1. 481 C; 2. 485 A (twice); 4. 493 A; 4. 494 B; 6. 506 D; 6. 509 C.

In Sanctum Lucianum Martyrem, 524 D; 526 E.

De Hieromartyre Babyla, 533 D.

De Sancto Babyla Cont. Jud. et Gent., 537 B.

In Sanctum Romanum Martyrem, 1. 611 A; 2. 617 D; 2. 619 B.

De SS. Bernice et Prosdoce, 634 B.

Non Esse ad Gratiam Concionandam, 661 E.

Homilia in Martyres, 668 B (twice); 669 C.

De S. Droside, Mart., 693 A.

In Martyres Aegyptios, 700 E; 701 A.

De Sanctis Martyribus, 712 C.

Aor. opt. with ἄν in Question (continued):

De X Millium Talent. Debitore Homilia, 3 A; 12 A; 13 A; 13 D.

In Illud Pater Si Possibile Est Transeat, 16 C; 18 B; 19 A.

In Inscrip. Altaris, et In Princip. Actorum, 1. 51 C; 1. 51 E; 1. 52 A.

De Utilitate Lectionis Scripturarum et In Princip. Act., 3. 80 C.

Cur in Pentec. Act. In Princip. Actorum, 4. 82 A; 4. 91 A; 4. 92 A.

De Mutatione Nominum, 1. 104 A; 1. 104 D; 2. 114 B; 2. 114 C.

In Illud Diligentibus Deum Omnia Cooperantur in Bonum, 156 B.

In Illud Si Esurierit Inimicus Tuus, 161 C; 165 C; 165 D; 169 B; 170 B.

In Illud Salutate Priscillam et Aquilam, 2. 183 B; 2. 188 C; 2. 190 B.

De Libello Repudii, 2. 207 D.

Quales Ducendae Sunt Uxores, 3. 226 A (twice).

In Illud Dictum Pauli Nolo Vos Ignorare, 231 C.

In Dictum Pauli Oportet et Haereses Esse, 240 B.

De Verbis Apostoli Habentes Eumdem Spiritum, 1. 261 E; 2. 271 E; 3. 287 A.

De Profectu Evangelii, 303 C (four times).

In Illud Vidua Eligatur, 316 C; 322 C.

In Heliam et Viduam, 335 D.

In Illud In Faciem Petro Restiti, 364 B; 368 B.

In Eutropium, 382 C.

Cum Saturninus Aurelianus, 406 E; 407 A; 417 B.

De Chananaea, 433 A (twice).

Quod Nemo Laeditur Nisi a Seipso, 449 B; 451 D; 452 B; 453 D (twice); 459 C.

Ad Eos Qui Scandalizati Sunt, 1. 478 C; 1. 478 D; 1. 483 C (twice); 1. 495 B; 1. 502 A; 1. 506 C; 1. 507 D; 1. 511 B.

Ep. ad Innocentium, 1. 518 D; 1. 519 D.

Ep. ad Olympiada, 3. 555 E (twice); 3. 559 B; 7. 587 C; 14. 598 E.

Ep. ad Bassum Episc., 110; 654 C.

Ep. ad Episcopos et Presbyteres in Carcere Degentis, 178; 699 E.

Ep. ad Paeanium, 204; 713 C.

Ep. ad Caesarem Monachum, 744 C.

In cap. 1 Genes., 1. 3 D double ἄν); 2. 9 E; 2. 11 B; 3. 16 A; 3. 17 A; 4. 22 C; 4. 23 B (twice); 4. 25 A; 4. 25 D; 4. 26 E (twice); 4. 27 A (twice); 4. 27 D; 5. 35 B; 5. 37 B; 5. 38 A; 6. 39 E; 6. 40 C; 6. 40 D (twice); 6. 44 A; 6. 46 A; 6. 46 C (twice); 7. 56 D; 7. 57 B; 8. 60 D; 9. 65 D; 9. 67 D; 9. 70 E; 10. 77 B; 10. 77 E; 10. 78 B; 10. 78 D; 11. 87 B; 12. 98 C; 13. 101 B; 14. 108 C; 14. 110 B; 14. 110 E; 15. 118 E; 16. 126 E; 16. 131 B; 16. 134 B; 16. 138 B; 19. 168 E; 20. 174 B; 6 Genes., 22. 196 C; 22. 197 B; 22. 201 B (twice); 22. 204 B; 22. 204 E; 23. 209 B; 23. 211 E; 23. 213 C (double ἄν); 23. 214 A; 7 Genes., 24. 224 A; 24. 224 A; 24. 224 B; 24. 224 E; 25. 236 C; 25. 242 E; 25. 248 C; 25. 250 B; 25. 252 E; 25. 254 C; 27. 255 C; 27. 256 D; 27. 256 E; 9 Genes., 28. 277 D (double ἄν); 29. 284 A; 11 Genes., 30. 303 B; 31. 309 C; 12 Genes., 32. 317 E; 32. 321 D; 32. 323 D; 32. 325 B; 13 Genes., 33. 338 A; 34. 340 B; 34. 341 B; 14 Genes., 35. 361 A; 16 Genes., 38. 384 B; 17 Genes., 39. 402 C; 40. 405 C; 18 Genes.,

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Aor. opt. with ἄν in Question (continued):

41. 413 A; 41. 417 A (twice); 41. 422 C (twice); 42. 434 A; 19 Genes., 43. 438 A; 43. 455 A; 21 Genes., 46. 466 A; 24 Genes., 48. 486 A; 25 Genes., 49. 492 B; 50. 498 C; 27 Genes., 53. 516 C; 53. 518 D (twice); 54. 528 B; 54. 539 C; 29 Genes., 55. 537 E; 56. 540 A; 56. 541 B; 31 Genes, 57. 557 D; 57. 558 D; 57. 558 E; 57. 559 A; 44 Genes., 64. 619 E; 45 Genes., 65. 620 D; 46 Genes., 65. 621 B; 65. 622 E.

In Genesim Sermo, 2. 654 C; 3. 655 C; 5. 664 E; 6. 770 D; 9. 693 C.

De Anna, Sermo, 2. 712 E; 3. 722 C; 3. 728 C; 4. 730 C; 4. 732 D.

De Davide et Saule, 1. 749 C (twice); 1. 749 D; 1. 757 B (twice); 3. 773 A; 3. 775 A; 3. 778 E; 3. 779 D.

In Psalm., 4. 12 A; 4. 14 A; 5. 30 C; 7. 57 B; 8. 78 B; 8. 87 E; 9. 95 A; 9. 95 B; 9. 95 C; 9. 110 D; 9. 114 C; 41. 140 A; 43. 147 D; 48. 213 A; 48. 213 B (twice); 48. 216 C; 48. 217 C; 48. 218 A; 49. 232 A; 109. 278 C; 109. 278 E; 111. 282 D; 111. 286 C; 113. 298 C; 117. 318 D; 117. 322 E; 117. 326 B (twice); 117. 326 C; 119. 332 C; 119. 333 A; 120. 337 D; 121. 338 B; 123. 345 C; 123. 347 C; 124. 351 C; 133. 381 E; 134. 387 B; 134. 389 E; 138. 418 A; 139. 421 D; 140. 431 A; 140. 434 B; 142. 450 D; 142. 451 D; 143. 464 D; 144. 468 A; 149. 499 D.

In Isaiam, cap. 1. 15 A; 2. 21 C; 2. 28 B; 2. 28 D; 3. 39 D; 3. 48 B; 7. 74 D (twice); 7. 74 E.

In Illud Vidi Dominum, 2. 107 A; 3. 113 C; 3. 118 A; 4. 121 E.

In Illud Domine Non Est in Homine, 159 D (twice).

De Prophetarum Obscuritate, 2. 187 E.

In Danielem, 2. 216 D; 4. 227 B; 7. 238 C; 7. 240 A; 10. 251 B.

In Illud Filius Ex Se Nihil Facit, 259 B; 262 D.

Contra Ludos et Theatra, 275 E.

In Illud Hoc Scitote in Novissimis Diebus, 279 A.

In Matt. Prooem. Hom., 1. 4 B.

In Matt., 5. 72 A; 5. 76 B; 9. 131 D; 9. 138 B; 9. 139 B; 11. 150 A; 13. 174 D; 15. 199 A; 15. 200 A; 17. 224 A; 20. 259 D; 20. 263 A; 21. 271 E; 21. 274 A; 24, 302 A; 24. 302 D; 24. 303 C; 24. 304 B; 28. 339 C; 32. 371 D; 33. 379 B; 36. 407 C; 37. 421 D; 40. 440 E; 40. 441 A; 42. 456 E; 43. 458 A; 43. 465 B; 48. 497 E; 48. 502 C; 49. 510 B (twice); 49. 511 A; 52. 535 B (twice); 57. 582 E; 58. 589 C; 58. 589 D; 59. 593 C; 59. 598 A; 61. 613 C; 61. 613 E; 61. 614 A; 61. 614 B; 61. 617 D; 61. 618 A; 62. 626 A; 62. 626 D; 63. 633A; 65. 650 E; 65. 651 C; 65. 651 E; 65. 652 B; 66. 657 C; 68. 676 B; 69. 679 A; 72. 702 A; 72. 704 C; 72. 705 D; 72. 706 A; 75. 728 C; 76. 732 C; 77. 742 A; 81. 778 A; 81. 780 B; 83. 796 A; 85. 805 C; 86. 815 C; 88. 825 C; 88. 829 D (twice).

In Joan. 2. 7 D; 2. 14 B; 3. 21 A; 3. 22 A; 5. 36 B; 8. 50 D; 10. 59 B; 10. 59 D; 12. 69 C; 12. 70 D; 13. 75 D; 16. 90 B; 18. 110 B; 28. 160 D; 28. 163 D; 38. 223 C; 38. 225 A; 40. 236 C; 42. 253 A; 44. 259 A; 44. 259 C; 47. 277 B; 49. 290 B; 52. 305 B; 58. 338 B; 58. 342 D; 59. 353 D; 60. 354 D; 64. 385 D (twice); 71. 418 D (twice); 72. 422 B; 74. 437 A; 83. 493 C; 87. 524 B.

Aor. opt. with ἄν in Question (continued):

In Acta Apostolorum, 2. 21 D; 3. 29 B; 7. 59 C (three times); 11. 90 A; 13. 103 E; 19. 156 E; 28. 224 C; 28. 224 E; 29. 231 A; 29. 232 B; 30. 239 A; 33. 258 D; 35. 273 E; 36. 274 C; 38. 290 D; 39. 296 A; 40. 305 B (twice); 40. 307 C; 41, 310 A; 45. 334 C; 48. 363 E; 51. 385 E.

In Ep. ad Romanos, 5. 461 C; 5. 463 C; 7. 492 D; 7. 493 A; 9. 517 E; 10. 523 B; 12. 548 A; 12. 548 B; 12. 553 A; 13. 572 A; 13. 572 D; 13. 572 E; 13. 574 C; 14. 579 D; 15. 601 E; 16. 611 C; 17. 625 D; 17. 626 C; 17. 627 D; 18. 640 E; 19. 647 A; 20. 661 D; 21. 673 E; 21. 678 C; 25. 708 B; 25. 709 E; 27. 720 C; 27. 723 B; 29. 731 B; 29. 736 D.

In Ep. 1 ad Cor., 1. 6 A; 7. 61 C; 11. 93 C; 11. 94 E; 12. 102 E; 12. 106 B; 12. 107 A; 12. 108 B; 14. 123 C; 20. 176 D; 21. 190 E; 22, 194 B; 23. 202 C; 24. 218 A; 24. 219 A; 26. 229 B; 26. 231 C; 26. 237 E; 29. 261 B; 29. 261 C; 31. 284 B; 33. 304 B (twice); 34. 316 D; 34. 318 B; 34. 319 D; 35. 328 A; 35. 330 D; 37. 346 D; 37. 346 E; 39. 366 A; 39. 368 C; 39. 374 C; 40. 381 B; 40. 381 C; 41. 388 A; 2 ad Cor., 2. 437 D; 2. 438 A (three times); 5. 472 E; 9. 501 E; 9. 502 B; 9. 502 D; 9. 502 E; 11. 516 A; 12. 529 A; 18. 566 D; 19. 575 C; 19. 576 B; 19. 576 E; 20. 580 A; 22. 592 D; 26. 620 C; 29. 645 C; 29. 647 A; 29. 651 A.

In cap. 1 ad Galat., 660 D (twice); 662 D; 663 E; 666 C; 669 D; 672 C; 677 D; 679 B; 6 ad Galat., 728 C.

In Ep. ad Eph., cap. 1, 1. 6 D; 1, 2. 12 E; 1, 3. 20 D (twice); 1, 3. 22 D; 2, 4. 31 B; 2, 5. 37 D; 4, 6. 62 C; 4, 6. 64 D; 4, 6. 66 D; 4, 9. 68 E (Acts, 25. 29); 4, 9, 74 A; 4, 13. 98 E; 4, 15. 112 F; 4, 16. 119 C; 5, 17. 121 F; 5, 17. 123 E; 5, 19. 134 E; 5, 19. 137 F; 5, 20. 148 F (twice); 5, 20. 150 D; 5, 20. 151 E; 5, 21. 159 D; 5, 24. 181 D (twice); 5, 24. 186 C.

In Ep. ad Phil., cap. 1, 3. 212 A; 1, 4. 220 A; 1, 4. 226 A; 2, 5. 229 A; 2, 8. 256 C; 3, 11. 188 D; 4, 15. 317 F.

In Ep. ad Col., cap. 1, 1. 326 C; 1, 1. 326 D; 3, 7. 377 C.

In Ep. 1 ad Thess., cap. 2, 2. 435 A; 2, 2. 435 B; 2, 2. 437 C; 2, 2. 437 D; 3, 3. 448 B; 3, 3. 450 C; 3, 4. 451 D; 3, 4. 453 F; 4, 6. 468 E; 4, 8. 481 D.

In Ep. 1 ad Tim., cap. 1, 4. 569 A; 1, 4. 572 B; 1, 7. 584 B; 2, 8. 591 F; 2, 8. 592 A; 3, 10. 600 D; 5, 13. 623 F; 6, 17. 651 E; 1, 3. 677 C; 2 ad Tim., cap. 3, 7. 703 C; 3, 8. 706 E; 3, 8. 708 E; 4, 9. 718 B.

In Ep. ad Tit., cap. 1, 2. 738 A (twice); 1, 2. 738 C; 1, 2. 738 D; 1, 2. 740 F; 1, 3. 746 B; 3, 5. 763 C.

In Ep. ad Philemon, 1. 774 F (twice).

In Ep. ad Heb., Praeftio, 1 C.

In Ep. ad Heb., cap. 4, 6. 70 A; 6, 9. 93 A; 7, 12. 121 D; 7, 13. 134 A; 8, 14. 146 D; 10, 19. 183 D (three times); 10, 19. 184 B; 13, 34. 313 A.

1 Hom. Quod Frequenter Conveniendum Sit, 324 C.

2 Hom. Dicta Postquam Reliquiae Martyrum, 333 A.

5 Hom. De Studio Praesentium, 350 A; 350 D.

6 Hom. Adv. Catheros, 355 B.

7 Hom. Dicta in Templo S. Anastasiae, 368 D.

Aor. opt. with ἄν in Question (continued) :

  8 Hom. Habita Postquam Presbyter Gothus, 374 E.
  10 Hom. In Illud Mesis quidem Multa, 389 D.
  Ecloga de Dilectione, 1. 436 A; 1. 437 D (twice).
  Ecloga de Oratione, 2. 450 B.
  Ecloga de Jejunio et Temperantia, 4. 462 B; 4. 463 E; 4. 464 A.
  Ecloga de Doctrina et Correptione, 6. 477 B; 6. 478 B.
  Ecloga de Humilitate Animi, 7. 481 C.
  Ecloga de Divitiis et Paupertate, 11. 505 D.
  Ecloga de Ingluvie et Ebrietate, 12. 511 E; 12. 512 E; 12. 513 D;
      12. 514 E.
  Ecloga de Mulieribus et de Pulchritudine, 14. 531 D.
  Ecloga de Avaritia, 15. 533 D; 15. 533 E; 15. 534 C; 15. 536 A.
  Ecloga de Superbia et Inani Gloria, 16. 539 C; 16. 540 C; 16. 541 D.
  Ecloga de Invidia, 17. 543 D; 17. 544 A.
  Ecloga de Odio et Inimicitiis, 18. 551 A.
  Ecloga de Ira et Furore, 20. 559 B.
  Ecloga de Imperio, Potestate, et Gloria, 21. 567 D.
  Ecloga de Patientia et Longanimitate, 22. 580 D.
  Ecloga de Eleemosyna et Hospitalitate, 23. 592 A; 23. 592 B;
      23. 598 E.
  Ecloga de Peccato et Confessione, 24. 607 B; 24. 610 C.
  Ecloga de Futuro Judicio, 25. 620 C.
  Ecloga de Virtute et Vitio, 26. 624 D.
  Ecloga de Liberorum Educatione, 27. 634 A.
  Ecloga de Juramentis, 28. 644 A.
  Ecloga de Mansuetudine et Injuriarum Memoria, 29. 646 D; 29. 647 B;
      29. 647 D (twice); 29. 648 E; 29. 649 A; 29. 650 C (twice);
      29. 651 C; 29. 652 C; 29. 653 B; 29. 655 A; 29. 661 C; 29. 663 D;
      29. 664 A (four times) ; 29. 667 B.
  Ecloga de Morte, 31. 674 C; 31. 674 D; 31. 676 A; 31. 681 B.
  Ecloga de Magnamitate et Fortitudine, 32. 685 D.
  Ecloga in S. Diem Natalem Christi, 34. 691 B; 34. 694 B; 34. 703 A.
  Encomium in Sanctum Paulum Apostolum, 36. 713 A; 36. 713 E;
      36. 714 A; 36. 715 D; 36. 716 A; 36. 717 E.
  Ecloga de Veneranda Cruce, 38. 721 D; 38. 726 D.
  Ecloga Deus quam Timendus, 41. 738 E.
  Ecloga de Compunctione et Patientia, 44. 754 C.

We find that Saint John Chrysostom uses the aorist optative
with ἄν, used potentially in questions, 895 times.

This use of the optative is classical.

(3) *The Present Optative with ἄν.*

Like the aorist, the present is one of the tenses of the " pure
optative." [13]   The use of the present optative with ἄν in a potential

[13] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 391.

sense is a usual Attic construction. Here, as in the case of the aorist, noted in section 1 of the present chapter, the optative indicates a state that is both future and contingent. It is difficult to distinguish any noteworthy difference in meaning between the present optative and the aorist when used potentially.

Saint John Chrysostom uses the present optative with ἄν, in a potential sense. His use of this construction is in accordance with the usage of writers of Attic prose.

Examples:

διὰ τοῦτο δίκαιος ἂν εἴην πάσης ἀφεῖσθαι αἰτίας.

De Sacerdotio, 2. 377 B.

οὐδὲ γὰρ τοῦτο ἔχοι τις ἂν εἰπεῖν. De Sacerdotio, 2. 379 B.

PRESENT OPTATIVE WITH ἄν.

Pres. opt. with ἄν:

Ad Theodorum Lapsum, 1. 21 A; 1. 25 E.
Ad Oppugnatores Vitae Monasticae, 1. 53 E; 1. 57 D; 1. 60 E; 1. 61 C; 1-2. 63 B; 1-2. 67, C; 1-2. 73 B; 3. 78 B; 3. 80 B; 3. 88 B; 3. 99 B; 3. 99 E; 3. 103 E; 3. 105 B; 3. 107 A.
De Compunctione ad Demetrium, 1. 126 A.
De Compunctione ad Stelech., 2. 141 A.
Ad Stagirium a Daemone Vexatum, 1. 179 D.
Contra Eos Qui Subintroductas Habent Virgines, 238 D.
De Virginitate, 269 A; 294 D; 296 D; 314 B; 327 B; 347 A.
De Non Iterando Conjugio, 351 C.
De Sacerdotio, 1. 364 B; 1. 368 E; 1. 371 A; 1. 375 A; 1. 376 C; 2. 377 B; 2. 379 B; 2. 379 E; 2. 392 B; 2. 393 A; 3. 404 D; 3. 405 A; 4. 406 A; 4. 409 B; 4. 412 B; 5. 417 E; 6. 425 E; 6. 426 B; 6. 426 D; 6. 431 A.
Sermo cum Presbyter Fuit Ordinatus, 437 D.
De Incomprehensibili, 1. 446 B; 2. 461 C; 2. 463 E; 5. 482 B.
De Beato Philogonio, 6. 497 D.
Contra Anomoeos, 7. 507 C; 8. 523 B; 12. 552 D.
Contra Jud. Et Gent., 571 C.
Adv. Jud., 1. 594 D; 1. 597 E; 6. 651 B; 8. 673 E.
In Kalendas, 702 B.
De Lazaro, 3. 738 D.
Ad Pop. Ant., 1. 6 C; 1. 8 D; 1. 17 C; 3. 36 D; 5. 66 A; 10. 111 D; 10. 108 B; 12. 129 E; 16. 163 B; 18. 181 B; 18. 187 E; 21. 218 C; 21. 221 E.
Ad Illuminandos Catechesis, 2. 235 A; 2. 237 C.
Contra Ignaviam, 3. 274 B.
De Baptismo Christi, 373 D; 373 E (three times); 374 D.
De Resurrectione Mortuorum, 427 D; 434 B; 436 C.
De Sancta Pentecoste, 1. 467 A.

Pres. opt. with *ἄν* (continued):

    De Laudibus S. Pauli Apostoli, 4. 497 E.

    De S. Hieromartyre Babyla, 534 A.

    De Sancto Babyla Cont. Jud. et Gent., 538 A.

    De SS. Bernice et Prosdoce, 636 C.

    De Mutatione Nominum, 1. 100 A (twice); 4. 135 A.

    In Illud Si Esurieirt Inimicus Tuus, 158 B; 163 A.

    In Illud Salutate Priscillam et Aquilam, 2. 187 B.

    In Illud Dictum Pauli Nolo Vos Ignorare, 235 B.

    De Eleemosyna, 257 D; 257 E.

    De Verbis Apostoli Habentes Eumdem Spiritum, 1. 267 E; 2. 271 C.

    De Verbis Apostoli Utinam Sustineretis Modicum, 298 E.

    In Illud Vidua Eligatur, 325 D.

    In Heliam et Viduam, 336 B.

    De Futurae Vitae Deliciis, 338 D.

    In Illud In Faciem Petro Restiti, 366 A.

    Ad Eos Qui Scandalizati Sunt, 1. 465 A; 1. 485 E; 1. 486 B; 1. 495 D; 1. 497 B; 1. 499 E; 1. 500 B; 1. 501 E; 1. 505 C.

    Ep. ad Olympiada, 7. 588 C.

    Ep. ad Hesychium, 118. 710 E.

    Ep. ad Moysen Episcopum, 90. 642 E.

    Ep. ad Severinum et Romulam. 219. 720 E.

    Ep. ad Caesarem Monachum, 743 D.

    In cap. 1 Genes., 1. 5 B; 2. 9 E; 4. 28 E; 4. 30 D; 8. 61 C; 9. 65 C; 9. 68 E; 11. 87 D; 12. 91 D; 15. 114 E; 16. 123 C; 16. 129 C; 16. 130 E; 6 Genes., 22. 195 C; 23. 209 E; 23. 213 D (twice); 23. 215 B; 7 Genes., 25. 232 E; 25. 254 B; 27. 259 C; 12 Genes., 32. 317 C; 13 Genes., 33. 334 C; 33. 339 A; 18 Genes., 42. 426 C; 42. 431 D; 42. 433 C; 27 Genes., 54. 528 E; 37 Genes., 61. 590 D; 46 Genes., 65. 621 B; 49 Genes., 67. 636 A.

    In Genesim Sermo, 1. 648 B; 1. 648 D; 2. 653 D; 3. 657 E.

    De Anna Sermo, 1. 701 B; 1. 710 C; 3. 728 D; 5. 745 A.

    In Psalm., 4. 7 B; 8. 78 C; 8. 81 E; 8. 90 E; 44. 179 A; 49. 239 B; 125. 353 E; 142. 456 A; 48. 523 C.

    In Isaiam, cap. 1. 7 B; 5. 53 B; 6. 68 B; 7. 83 B.

    In Illud Vidi Dominum, 6. 142 B.

    In Illud Isai. Ego Dominus Deus Feci Lumen, 152 A.

    De Prophetarum Obscuritate, 1. 170 C.

    In Danielem, 2. 206 D; 13. 253 B.

    In Illud Filius ex Se Nihil Facit, 257 A; 258 B; 259 B; 259 C.

    De Continentia, 300 A.

    In Matt. Prooem. Hom., 1. 5 C; 1. 8 C; 1. 10 B.

    In Matt., 5. 72 B; 5. 75 C; 5. 76 A; 6. 100 C; 15. 186 E; 15. 191 A; 17. 224 A; 17. 226 C; 19. 250 B; 22. 277 D; 22. 296 E; 24. 302 A; 28. 336 D; 31. 363 D; 36. 409 D; 36. 410 D; 37. 418 A; 43. 460 A; 43. 463 C; 44. 471 D; 58. 592 B; 66. 656 B; 76. 732 E; 83. 794 A; 85. 810 B.

    In Joan., 4. 29 A; 6. 44 B; 11. 63 A; 11. 64 D; 11. 64 E; 13. 75 D; 21. 121 A; 23. 131 B; 25. 146 A; 27. 154 B; 30. 174 B; 39. 232 E; 43. 257 C; 58. 340 B; 61. 366 B; 61. 367 D; 67. 403 D; 72. 427 E; 80. 476 C (twice); 83. 489 B.

Pres. opt. with ἄν (continued):

    In Acta Apostolorum, 6. 53 B; 17. 140 C; 17. 141 E; 24. 198 C; 37. 282 A; 37. 283 A; 38. 294 B; 45. 334 D; 45. 336 D; 48. 363 A; 50. 377 B; 52. 394 E; 54. 410 D.

    In Ep. ad Romanos, 5. 462 A; 5. 464 D; 5. 464 E; 7. 483 D; 7. 486 B; 7. 487 B (twice); 7. 490 C; 16. 610 C; 17. 624 C; 19. 654 B; 24. 695 B; 26. 716 D.

    In Ep. 1 ad Cor., 1. 7 B; 3. 18 D; 3. 20 A; 4. 24 C; 5. 42 B; 7. 69 D; 9. 79 B; 12. 98 A; 12. 102 E; 20. 173 D; 20. 177 A; 20. 177 C; 20. 178 C; 23. 201 D; 23. 203 D; 25. 223 D; 26. 238 A; 29. 262 A; 30. 269 E; 30. 272 D; 31. 278 B; 31. 279 D (double ἄν); 31. 279 D; 32. 289 D; 36. 333 A; 37. 345 A (twice); 37. 346 E; 38. 351 E; 38. 361 B; 2 ad Cor., 1. 424 B; 2. 427 D; 9. 504 E; 10. 506 A; 11. 517 D; 22. 591 B; 24. 609 B; 28. 634 A.

    In cap. 1 ad Galat., 661 D; 662 C; 664 C; 676 A; 3 ad Galat., 695 C.

    In Ep. ad Eph. cap., 1, 2. 14 E (twice); 1, 3. 22 D; 4, 14. 106 C; 4, 14. 107 C; 4, 15. 115 D; 5, 17. 124 B; 5, 18. 130 F; 5, 19. 138 F; 5, 19. 140 A; 5, 20. 156 B.

    In Ep. ad Phil. cap., 1, 1. 196 D (twice); 1, 2. 211 C; 2, 5. 230 E; 2, 6. 236 B (twice).

    In Ep. ad Col. cap., 1, 3. 343 D; 1, 4. 354 A; 2, 5. 362 B; 4, 12. 414 A.

    In Ep. 1 ad Thess. cap., 2, 2. 438 E; 2, 3. 443 C; 4, 6. 469 F; 4, 6. 470 A; 4, 7. 473 B; 4, 7. 475 C; 4, 7. 476 D (twice); 4, 7. 476 F; 4, 8. 480 D; 4, 8. 484 A; 2 ad Thess. cap., 1, 2. 516 A.

    In Ep. 1 ad Tim. cap., 1, 1. 549 A; 1, 1. 553 C; 1, 2. 557 A; 1, 4. 568 C; 3, 10. 602 B; 3, 10. 603 B; 3, 10. 604 A; 4, 12. 615 C; 4, 12. 616 D; 2 ad Tim. cap., 1, 2. 665 D; 2, 5. 691 A.

    In Ep. ad Tit. cap., 2, 5. 759 A; 2, 5. 760 D.

    In Ep. ad Philemon, 3. 789 C.

    In Ep. ad Heb. cap., 1, 2. 19 C; 3, 5. 56 A; 3, 5. 59 C; 3, 5. 60 C; 4, 7; 77 C; 6, 11. 114 C; 9, 16. 163 A; 11, 25. 227 A; 11, 27. 253 A; 12, 29. 272 D; 13, 33. 308 C.

    4 Hom. Adv. Eos Qui non Adfuerant, 340 A; 343 C.

    5 Hom. De Studio Praesentium, 348 A; 353 D.

    10 Hom. De Studio Praesentium, 348 A

    10 Hom. In Illud Messis quidem Multa, 391 D.

    11 Hom. De Eleazaro et Septem Pueris, 396 D; 401 A.

    Ecloga de Dilectione, 1. 438 A.

    Ecloga de Oratione, 2. 451 A.

    Ecloga de Doctrina et Correptione, 6. 475 C.

    Ecloga de Divitiis et Paupertate, 11. 504 D.

    Ecloga de Mulieribus et de Pulchritudine, 14. 525 C.

    Ecloga de Avaritia, 536 C.

    Ecloga de Patientia et Longanimitate, 22. 572 A.

    Ecloga de Eleemosyna et Hospitalitate, 23. 587 A; 23. 589 A.

    Ecloga de Mansuetudine et Injuriarum Memoria, 29. 665 B.

    Ecloga in S. Diem Natalem Christi, 34. 699 A.

    Ecloga de Rerum Humanarum Conditione, 42. 741 A.

We find that Saint John Chrysostom uses the present optative with ἄν, in a potential sense, 381 times.

This use of the optative is classical.

(4) *The Present Optative with ἄν in Questions.*

We have found that the present optative with ἄν used potentially may serve in declarative sentences to indicate a statement of a contingent future. In the same way, the present optative with ἄν used potentially may be employed in direct questions. The force of the optative in these questions is the same as that of the aorist optative used in the same construction.[14]

Examples:

πῶς ἂν δύναιτο ταῦτα ἴδια νομίζειν εἶναι;

Ad Pop. Ant., 2. 27 A.

καὶ τίνος ἂν εἴημεν ἄξιοι λόγου;   Ad Pop. Ant., 16. 161 C.

PRESENT OPTATIVE WITH ἄν IN QUESTION:

Pres. opt. with ἄν in Question:
  Adv. Oppugnatores Vitae Monesticae, 1-2. 69 D; 3. 76 A; 3. 83 B; 3. 105 C.
  De Compunctione ad Demetrium, 1. 136 D.
  De Compunctione ad Stelech., 2. 148 E.
  Ad Stagirium a Daemone Vexatum, 2. 195 A.
  Quod Regulares Feminae Viris Cohabitare non Debeant, 226 E.
  De Virginitate, 272 B; 291 C; 292 B; 324 D.
  Ad Viduam Juniorem, 340 A.
  De Sacerdotio, 3. 401 A; 4. 412 D; 6. 428 D.
  Sermo cum Presbyter Fuit Ordinatus, 439 C.
  De Incomprehensibili, 1. 448 B; 1. 449 E; 5. 485 C.
  Contra Anomoeos, 7. 502 E; 7. 512 B; 10. 597 A.
  Adv. Jud., 1. 590 B; 1. 594 D.
  Contra Jud., 3. 613 B.
  Adv. Jud., 4. 621 E; 4. 622 A; 5. 647 D; 5. 648 D; 6. 650 C; 6. 650 D; 8. 687 B.
  De Lazaro, 1. 708 E; 1. 723 D; 7. 791 C; 7. 791 E.
  Ad. Pop. Ant., 2. 27 A; 2. 28 E; 3. 35 C; 4. 52 B; 5. 62 C; 9. 98 A; 9. 100 C; 10. 112 A; 16. 161 C; 18. 187 E; 19. 197 A; 21. 219 C.
  Daemones non Gubernare Mundum, 1. 255 A.
  Contra Ignaviam, 3. 275 D.
  De Poenitentia, 5. 315 B.
  De Baptismo Christi, 367 D; 367 E.

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[14] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 390.

Pres. opt. with ἄν in Question (continued):

 De Laudibus S. Pauli Apostoli, 1. 477 B; 1. 482 B.

 In S. Lucianum Mart., 527 E.

 De Sancto Babyla Cont. Jud. et Gent., 560 B.

 In S. Romanum Mart., 1. 614 C.

 De S. Droside Mart., 691 D.

 De Terrae Motu, 717 C.

 De Mutatione Nominum, 4. 132 B.

 In Illud Salutate Priscillam et Aquilam, 2. 185 B; 2. 189 A.

 De Libello Repudii, 2. 207 A; 2. 207 D.

 In Illud Dictum Pauli Nolo Vos Ignorare, 231 D; 231 E; 232 A.

 De Eleemosyna, 258 B.

 De Verbis Apostoli Habentes Eumdem Spiritum, 1. 265 C.

 De Verbis Apostoli Utinam Sustineretis Modicum, 299 D.

 In Illud Vidua Eligatur, 313 A; 316 C; 323 D; 325 E.

 In Illud In Faciem Petro Restiti, 367 E.

 Ad Eos Qui Scandalizati Sunt, 1. 506 A.

 Ep. ad Pentadiam Dioconissam, 185; 704 B.

 In cap. 1 Genes., 1. 6 E; 2. 9 D; 3. 18 B (twice); 3. 19 D; 6. 45 D;
  6. 47 B; 6. 47 D; 7. 54 C; 8. 59 E; 8. 64 B; 9. 67 E; 13. 102 E;
  16. 126 C; 16. 131 B; 16. 135 C; 16. 139 A; 16. 139 D; 16. 142 A;
  5 Genes., 21. 185 B; 21. 190 B; 21. 191 C; 6 Genes., 22. 195 E;
  22. 196 A; 9 Genes., 28. 275 B; 29. 284 E; 12 Genes., 32. 316 D;
  32. 319 B; 13 Genes., 33. 338 D; 14 Genes., 35. 351 D; 35. 360 C;
  15 Genes., 37. 380 C; 37. 381 A; 18 Genes., 42. 425 B; 20 Genes.,
  45. 456 E; 24 Genes., 48. 482 A; 48. 483 E; 48. 486 A; 26 Genes.,
  51. 501 D; 52. 511 B; 52. 512 D; 52. 513 A; 29 Genes., 56. 547 D;
  31 Genes., 57. 558 D; 37 Genes., 61. 590 B; 61. 590 C.

 In Genesim Sermo, 1. 650 E; 2. 653 D; 3. 655 B; 6. 672 C; 6. 673 A.

 De Anna, Sermo 5. 740 C.

 De Davide et Saule, 1. 752 A; 3. 770 B.

 In Psalm. 5. 30 C; 8. 92 C; 9. 94 E; 44. 173 A; 49. 228 A; 49. 228 B;
  49. 233 D; 49. 237 D; 109. 255 A; 113, 296 B; 140. 429 C;
  143. 464 E.

 De Melchisedeco, 269 A; 269 B.

 De Perfecta Caritate, 298 B.

 In Matt. Prooem. Hom., 1. 11 A; 1. 13 C.

 In Matt., 6. 89 B; 7. 104 C; 13. 175 E; 14. 177 D; 15. 190 C; 18. 242 A;
  19. 253 C (twice); 19. 255 A; 21. 270 B; 22. 277 A; 22. 298 A;
  27. 330 D; 30. 348 C; 30. 355 A; 33. 384 D; 33. 387 A; 37. 415 D;
  41. 448 E; 49. 510 C; 49. 510 E; 53. 541 B; 58. 591 A; 59. 599 C;
  63. 631 D; 66. 657 A; 66. 658 D; 66. 660 C; 72. 706 E; 75. 726 A;
  81. 776 B; 85. 806 B; 89. 832 C.

 In Joan., 1. 2 A; 2. 15 C; 3. 24 D; 4. 30 B; 9. 54 D; 16. 93 A;
  17. 95 B; 17. 98 B; 21. 120 D; 22. 129 D; 22. 130 E; 23. 135 A;
  26. 153 A; 39. 235 C; 42. 253 D; 52. 307 C; 66. 399 B; 78. 464 C;
  81. 479 E; 82. 486 A.

 In Acta Apostolorum, 1. 10 D; 15. 126 D; 21. 174 A; 22. 179 B;
  22. 182 C; 38. 286 D; 48. 363 B; 48. 363 D; 50. 374 C.

 In Ep. ad Romanos, 5. 460 E; 5. 464 B; 6. 471 E; 11. 539 B; 11.

Pres. opt. with ἄν in Question (continued) :

541 D; 12. 551 B; 14. 582 D; 17. 624 C; 18. 632 A; 18. 636 D; 18. 639 B; 19. 651 A; 25. 703 C; 25. 708 A; 30. 741 E.

In Ep. 1 ad Cor., 1. 4 A; 7. 63 D; 8. 73 E; 9. 75 C; 9. 79 B; 12. 103 D; 12. 104 D; 19. 160 D; 25. 222 A; 26. 233 A; 32. 298 C; 39. 375 E; 40. 381 A; In Ep. 2 ad Cor., 2. 435 E; 4. 464 E; 7. 489 C; 19. 575 A; 23. 600 D; 25. 612 C.

In cap. 1 ad Galat., 675 B; 2 ad Galat., 694 C; 3 ad Galat., 700 A; 700 D; 702 A; 5 ad Galat., 713 A; 722 A.

In Ep. ad Eph., cap. 3, 6. 44 A; 4, 11. 80 E; 4, 13. 95 F; 4, 16. 116 E; 5, 19. 138 C; 5, 20. 150 C.

In Ep. ad Phil., cap. 3, 12. 296 E; 4, 15. 311 A.

In Ep. ad Col., cap. 3, 7. 376 C; 4, 10. 402 E.

In Ep. 1 ad Thess., cap. 2, 3. 444 C.

In Ep. 1 ad Tim., cap. 1, 7. 576 A; 3, 10. 601 C; 5, 13. 618 E.

In Ep. ad Tit., cap. 2, 1. 747 C.

In Argumentum In Ep. ad Philemon, 774 B.

In Ep. ad Philemon., 1. 774 F; 1. 777 B; 3. 788 D.

In Ep. ad Heb., cap. 4, 7. 79 A; 7, 13. 129 D.

1 Hom. Quod Frequenter Conveniendum Sit, 323 A.

5 Hom. De Studio Praesentium, 349 B.

10 Hom. In Illud Messis quidem Multa, 389 E (twice).

Ecloga de Oratione, 2. 446 B.

Ecloga de Doctrina et Correptione, 6. 470 D.

Ecloga de Humilitate Animi, 7. 483 B.

Ecloga de Non Contemn. Ecclesia Dei, 9. 489 A.

Ecloga de Divitiis et Paupertate, 11. 502 A; 11. 505 E.

Ecloga de Mulieribus et de Pulchritudine, 14. 525 A.

Ecloga de Avaritia, 15. 536 C; 15. 538 A.

Ecloga de Superbia et Inani Gloria, 16. 542 A.

Ecloga de Odio et Inimicitiis, 18. 552 E.

Ecloga de Ira et Furore, 20. 559 A.

Ecloga de Imperio, Potestate, et Gloria, 21. 565 C; 21. 567 D.

Ecloga de Patientia et Longanimitate, 22. 569 D; 22. 581 A; 22. 582 E.

Ecloga de Eleemosyna et Hospitalitate, 23. 592 B; 23. 598 E.

Ecloga de Peccato et Confessione, 24. 603 E; 24. 607 A (twice); 24. 607 B; 24. 607 C; 24. 607 D.

Ecloga de Futuro Judicio, 25. 611 D.

Ecloga de Virtute et Vitio, 26. 628 E.

Ecloga de Liberorum Educatione, 27. 634 B; 27. 635 B.

Ecloga de Mansuetudine et Injuriarum Memoria, 29. 646 E; 29. 652 D; 29. 664 A.

Ecloga de Compunctione et Patientiae, 44. 752 E.

We find that Saint John Chrysostom uses the present optative with ἄν used potentially in questions 311 times.

This use of the optative is classical.

(5) *The Aorist Optative without ἄν.*

The regular classical use requires that when the optative is used potentially it shall be accompanied by the particle ἄν. An exception to this rule is found in the writings of the poets, where ἄν is sometimes omitted.[15]

It is true, however, that in the very early use of the language, the presence of the particle ἄν seems not to have been necessary for the potential construction.[16]

So far as classical usage is concerned, it is regular to find the particle ἄν in the potential construction. Where ἄν is not used, we may suppose any one of several explanations: First, the text may be incorrect. In the next place, granting that the text is good, the potential optative without ἄν may be due to a considerable deliberative element in the clause. Finally, we may possibly regard the use of the optative without ἄν as a survival of an earlier use that had disappeared from the common usage of Attic Greek. Thus the late instances in post-Attic Greek where the optative is found without ἄν may be a harking back to a primitive use, or may show that progressive weakening of the use of the optative that led finally to its disappearance from the Greek language.

The fact that there are instances of the use of the optative without ἄν in which the absence of the particle cannot be explained satisfactorily on the ground of sequence, poetry, corruption of the text, or wide divergence of the writer from classical norms, lead us to think that the use of the potential optative without ἄν may just as well show the pre-Attic usage as to supply evidence that the form is to be assigned to the period of the decay and atrophy of the optative. In the case of an author who uses the more usual forms of the potential optative with ἄν, it does not seem necessary to assign the use of the potential optative without ἄν to the fact that the optative is on the point of vanishing. It must be said, however, that the use of the potential optative without the particle ἄν is entirely unusual, and that it is not in accordance with the commoner classical form of this construction. All that it is necessary to note is that the construction is not impossible, though exceed-

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[15] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 389.

[16] Goodwin, Greek Moods and Tenses, section 233.

ingly rare.   Of the construction in classical Greek, Gildersleeve says: "The prose examples are comparatively few, and are either doubtful or occur in fixed formulae." [17]   We find that although the examples are few, the construction of the potential optative without ἄν is not impossible even in classical Greek.   It is to be considered as possible, but not normal.

The writings of Saint John Chrysostom furnish some examples of the potential optative without ἄν.   The fact that these examples are comparatively few, and the additional fact that Saint John Chrysostom has plenty of examples of the usual potential optative with ἄν lead us to think that in his writings this less ordinary construction is to be thought of as possible, but unusual.[18]

Examples:

ὑγιαίνοντά σε τὴν ἀληθῆ ὑγίειαν θᾶττον ἀπολάβοιμεν εὐχαῖς ἁγίων.
Ad Theodorum Lapsum, 2. 42 A.

ὁ γὰρ πλοῦτον δυνηθεὶς ἐνεγκεῖν σωφρόνως, πολλῷ μᾶλλον πενίαν οἴσει γενναίως· καὶ ὁ παρόντων οὐκ ἐπιθυμῶν χρημάτων οὐδὲ ἀπόντα ζητήσειεν.   In Matt. 13. 173 E.

AORIST OPTATIVE WITHOUT ἄν

Aor. opt. without ἄν:

Ad Theodorum Lapsum, 1. 5 E; 2. 42 A.
Adv. Oppugnatores Vitae Monasticae, 1-2. 63 C; 1-2. 67 D; 3. 77 D; 3. 93 A; 3. 110 B; 3. 112 A.
De Compunctione ad Demetrium, 1. 127 B.
De Compunctione ad Stelech., 2. 141 D (twice).
Ad Stagirium a Daemoone Vexatum, 3. 225 B.
De Virginitate, 287 A.
De Sacerdotio, 2. 387 B; 4. 404 C.
Ad Illuminandos Catechesis, 1. 229 C (twice).
De Sancto Babyla cont. Jud. et Gent., 540 D.
De SS. Martyribus, 714 A.
In Illud Salutate Priscillam et Aquilam, 2. 186 C.
Ep. ad Olympiada, 3. 555 D.
In cap. 1 Genes., 6. 40 D; 18. 158 A; 31 Genes., 57. 555 B.

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[17] Gildersleeve, Syntax of Classical Greek, Pt. 1, section 389.

[17a] Cf. Trunk, J., De Basilio Magno Sermonis Attici Imitatore, p. 46 for the occurrence of the potential optative without ἄν in the works of St. Basil.

[18] Smyth, Greek Grammar for Colleges, section 1821.

Aor. opt. without ἄν (continued):
  In Genesim Sermo, 6. 671 A.
  In Matt. 13. 173 E; 37. 420 C; 48. 500 B; 54. 552 E; 74. 713 C.
  In Joan. 15. 86 D.
  In Ep. ad Romanos, 18. 635 C.
  In Ep. 2 ad Cor., 9. 501 C.
  In Ep. ad Eph. cap., 1, 2. 17 D (twice); 4, 12. 92 E.
  In Ep. 2 ad Tim. cap., 3. 7; 703 D.
  Ecloga de Magnanimitate et Fortitudine, 32; 684 C.
  Ecloga de Compunctione et Patientia, 44; 753 B.

We find that Saint John Chrysostom uses the aorist optative without ἄν in a potential sense 39 times.

This construction is not in accordance with the usual classical norm.

(6) *The Aorist Optative without ἄν in Questions.*

In the case of questions in which we should expect to find the optative with ἄν, and in which we find the optative without ἄν, we are led to the same conclusions as were reached in the case of the potential optative without ἄν as it is found in declarative sentences.

The ordinary use of the potential optative in questions requires the particle ἄν in this construction. Where we find the optative in questions without ἄν, we may assume that the presence of the deliberative element in the question may serve to account for the omission of the usual ἄν.

Saint John Chrysostom furnishes some examples of the aorist optative without ἄν in questions.

Examples:

τί γένοιτο χαλεπώτερον; In Matt., 28. 339 B.

τί γὰρ ἐργάσαιτό τις τοιοῦτο δι᾽ οὗ τὸν γενναῖον ἄνδρα παρασκευάσει λυπεῖσθαι Ad Pop. Ant., 5. 65 A.

AORIST OPTATIVE WITHOUT ἄν IN QUESTIONS.

Aor. opt. without ἄν:
  Adv. Oppugnatores Vitae Monasticae, 3. 89 E.
  Quod Regulares Feminae Viris Cohabitare non Debeant, 263 A; 264 C
      264 D; 264 E; 265 B (twice).
  De Sacerdotio, 3. 398 C (twice).
  Ad Pop. Ant. 5; 65 A.

Aor. opt. without ἄν in Questions (continued) :

Ad Illuminandos Catechesis, 1. 234 A.

De Diabolo Tentatore, 2. 266 D.

In S. Lucianum Mart., 524 A.

In Illud Si Esurierit Inimicus Tuus, 159 D.

In cap. 1 Genes., 3. 16 A; 5. 38 D; 12 Genes., 32. 328 A; 19 Genes., 43. 441 B.

In Genesim Sermo, 1. 648 A.

In Psalm. 7. 56 C; 7. 71 B (2 Regg. 18. 33); 44. 170 A; 44. 172 D; 119. 330 E (Ps. 119. 3) (four times); 119. 331 A (Ps. 119. 3) (five times); 140. 429 C (Ps. 119. 3).

In Illud Domine Non Est in Homine, 160 E.

In Illud Filius ex Se Nimil Facit, 263 A.

In Matt. 28. 339 B.

In Ep. ad Romanos, 13. 574 E.

In 2 Ep. ad Cor., 2. 437 E.

In Ep. ad Eph. cap., 4. 10; 77 E; 5. 22; 173 A.

In Ep. ad Phil. cap., 1. 4; 220 A (three times).

In Ep. ad Tim. cap., 3. 10; 603 B.

Ecloga de Eleemosyna et Hospitalitate, 23. 592 E.

Ecloga de Virtute et Vitio, 26. 630 B.

Ecloga de Mansuetudine et Injuriarum Memoria, 29. 654 E; 29. 655 A.

Ecloga de Veneranda Cruce, 38. 721 D.

We find that Saint John Chrysostom uses the aorist optative without ἄν in questions 49 times.

This construction, though possible, is not in accordance with the usual classical usage.

(7) *The Present Optative without ἄν.*

The present optative may be used without ἄν just as the aorist optative may be used potentially, without ἄν. This construction, like the aorist optative without ἄν, is very rare, though not impossible. So far as the grammar of the present optative without ἄν used potentially is concerned, there is no difference between this form and that of the aorist optative used similarly.

Saint John Chrysostom gives some examples of the use of the present optative without ἄν used potentially. These are to be considered in the same way as the aorist optative without ἄν used potentially.

Examples:

ἀλλ' ἐνταῦθα ἡδέως ἐροίμην τοὺς τὴν τοῦ Θεοῦ γέννησιν περιεργάζεσθαι τολμῶντας, . . . πόθεν ὑμῖν . . . τῆς τοσαύτης τόλμης ἡ προπέτεια;

In Ep. 2 ad Cor., 25. 615 E.

καὶ καθάπερ στρατιώτης . . . ἐν μέσοις στρέφοιτο . . . οὕτω καὶ ὁ Παῦλος. . . ἔμενε.   In Ep. 2 ad Cor., 25. 615 E.

PRESENT OPTATIVE WITHOUT ἄν

Pres. opt. without ἄν:
  Ad Stagirium a Daemone Vexatum, 2. 210 B.
  De Sacerdotio, 1. 365 B; 2. 386 E; 4. 406 A (twice); 6. 435 A.
  De Incomprehensibili, 5. 487 C; 5. 488 E.
  De Lazaro, 1. 724 E.
  Ad Pop. Ant., 2. 27 A.
  Ad Eos Qui Scandalizati Sunt, 1. 495 D.
  In cap. 1 Genes., 4. 28 A.
  In Illud Isai. Ego Dominus Deus Feci Lumen, 153 A.
  In Ep. 2 ad Cor., 25. 615 E (twice).
  Ecloga de Magnanimitate et Fortitudine, 32. 684 C.

We find that Saint John Chrysostom uses the present optative without ἄν 16 times.

This construction is not in accordance with the usual classical usage.

(8) *The Present Optative without ἄν in Questions.*

Usually the present optative used potentially in questions requires the use of the particle ἄν. Occasionally, as in the case of the aorist optative without ἄν in questions, the present optative without ἄν may be used. This construction is not common, nor is it in accordance with the classical norm.

Saint John Chrysostom furnishes some examples of this construction.

Examples:

τί πρὸς τοῦτο ἔχοιτε ἀντειπεῖν; In Ep. 1 ad Cor., 40. 381 A.
ὁρᾷς . . . τοὺς πλουσίους . . . ζητοῦντας τίνι (τὸ χρυσίον) κατάθοιντο.
(Indirect) ad Pop. Ant., 2. 28 C.

PRESENT OPTAIVE WITHOUT ἄν IN QUESTIONS

Pres. opt. without ἄν in Questions:
  De Sacerdotio, 3. 397 A.
  Ad Pop. Ant., 2. 28 C.
  In Acta Apostolorum, 21. 170 C (twice).
  In Ep. 1 ad Cor., 40. 381 A.
  In Ep. ad Heb. cap., 7, 12. 120 C.

We find that Saint John Chrysostom uses the present optative without ἄν in questions 6 times.

This construction is not in accordance with the usual classical usage.

(9) *The Future Optative.*

The future optative used with ἄν potentially is not a classical construction.[19]   It is to be taken as a later development, and represents a deviation from the classical norm.

Saint John Chrysostom furnishes two examples of this construction:

Fut. opt. with ἄν.   In cap. 26 Genes., 52. 506 B.
Fut. opt. with ἄν.   In Acta Apostolorum, 20. 165 E.
This construction is not in accordance with classical usage.

(10) *The Future Optative with ἄν in Question.*

Just as the future optative with ἄν is not a classical construction, so the use of the future optative with ἄν in questions is not a classical construction.

Saint John Chrysostom furnishes one example of the future optative with ἄν in a question.

Fut. opt. with ἄν in question.   In Ep. 2 ad Tim. cap. 2, 6. 693 E.

Examples:

καὶ τοῦτο ἄν τις θεάσοιτο.   In cap. 26 Genes., 52. 506 B.
ἀλλ᾿ ἀπέρχεται ἔνθα μειζόνως ἂν αὐτοὺς ἐξάψοι.

In Acta Apostolorum, 20. 165 E.
ὁ δὲ τοῦ Θεοῦ τῆς εἰρήνης δοῦλος πῶς ἂν μαχέσοιτο;

In Ep. 2 ad Tim. Cap., 2, 6. 693 E.

(11) *The Perfect Optative with ἄν.*

The perfect optative with ἄν used potentially is not a common construction.   When it does occur, the perfect is usually equivalent to a present.   The force of the perfect optative with ἄν used potentially is to indicate what will prove to be the case with reference to a completed action.[20]

Saint John Chrysostom furnishes one example of this construction.

[19] Goodwin, Greek Moods and Tenses, section 203.
[20] Smyth, Greek Grammar for Colleges, section 1828.

Perfect optative with ἄν. In cap. 7 Genes., 24. 226 E.
This construction is classical, though rare.

(12) *The Perfect Optative with ἄν in Question.*

As the rare perfect optative with ἄν may be found in declarative
sentences, so the form may occur in a question. This construction
is in accordance with classical usage.

Saint John Chrysostom furnishes one example of this form.

Perfect optative with ἄν in Question, In Joan. 4. 29 B.
This construction is classical though rare.

Examples:

ὅρα καὶ τούτους . . . οὐδὲ οὕτως ἐπιστρεφομένους, ἀλλ᾽ ἀναλγήτως δια-
κειμένους ὅθεν ὡμολογημένον ἂν εἴη ὅτι ἡ προαίρησις ἡ ἡμετέρα τῶν
κακῶν ἁπάντων αἰτία. In cap. 7 Genes., 24. 226 E.
πῶς ἂν τὸ πρὸ αὐτοῦ δι᾽ αὐτοῦ γεγενημένον εἴη;

<div align="right">In Joan., 4. 29 B.</div>

The following table shows the relative frequency of the occur-
rence of the potential optative in the works of Saint John Chry-
sostom:

(1) The Aorist Optative Potential:
    (1) Aorist Optative with ἄν occurs 1001 times.
    (2) Aorist Optative with ἄν in Questions occurs 895 times.
    (3) Aorist Optative without ἄν in Quest. occurs 49 times.
    (4) Aorist Optative without ἄν occurs 39 times.

<div align="right">Total—1984.</div>

(2) The Present Optative Potential:
    (1) Present Optative with ἄν occurs 381 times.
    (2) Present Optative with ἄν in Quest. occurs 311 times.
    (3) Present Optative without ἄν occurs 16 times.
    (4) Present Optative without ἄν in Quest. occurs 6 times.

<div align="right">Total—714.</div>

(3) The Future Optative Potential:
    (1) Future Optative with ἄν occurs 2 times.
    (2) Future Optative with ἄν in Question occurs 1 time.

<div align="right">Total—3.</div>

(4) The Perfect Optative Potential:
  (1) Perfect Optative with ἄν occurs 1 time.
  (2) Perfect Optative with ἄν in Question occurs 1 time.

Total—2.

The potential optative occurs in the writings of Saint John Chrysostom 2703 times.

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CHAPTER IV.

The Use of the Optative Mood in Conditional Sentences.

According to common Attic usage, the optative mood is employed regularly in conditions of two main types, (1) the Future Less Vivid, and (2) the Past General. In the Future Less Vivid, we find εἰ with the optative in the protasis, followed by the optative with ἄν in the apodosis. In the Past General condition, εἰ with the optative is used in the protasis, and the imperfect indicative, or its equivalent, appears in the apodosis. But it is necessary to note that there are many variations allowed, even in the best Attic Prose.

In the present study, it will be found most convenient to take up the conditional sentences as they occur in the works of Saint John Chrysostom, and this will be done in the order of frequency. The discussion of the form of conditional sentence will be found directly preceding the list of occurrences of the particular conditional type given.

It is sufficient for a general discussion of the conditional forms that are found in the writings of Saint John Chrysostom to say that he agrees in the main with the usage of the writers of Attic prose. Where we find a form that seems unusual, we may ascribe it to the fact that St. John Chrysostom shows flexibility in the use of different types of conditions; and this he does chiefly for the sake of vividness. Another reason for certain apparent variations from the classical standard arises from the fact that in writing that represents oratorical rather than purely literary composition, one is likely to find greater freedom in the use of the type-forms in conditional sentences.

Finally, by way of a general statement, the truth of which will be shown in the discussion under each conditional form, it may be said that in most instances, St. John Chrysostom does not use less frequent forms of the conditional sentence so often as to make him liable to the charge of failing to follow the classical types of condition.

There are, however, certain phenomena that deserve brief notice

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before the classified discussion of the existing conditional forms will be presented.

In the less usual conditional forms, we find occasionally that ἄν with an indicative form occurs in the apodosis, e. g., Adversus Judaeos, 6. 651 C, where we should not expect it, because the protasis is εἰ with the optative.

εἰ occurs with the subjunctive, and ἐάν is used with the optative, so frequently as to establish these forms as general usage in the writings of Saint John Chrysostom.

There are cases in which a double protasis will present the unusual usage of ἐάν with the optative, and εἰ with the optative in the same protasis, e. g., In cap. 48 Genes., 66. 633 E.

εἰ governs the perfect indicative and the present optative in the same protasis, e. g., In Joan., 5. 36 E.

Parallel with κἄν and the aorist optative, we find ἄν μή with the perfect subjunctive as the double protasis of a condition of which the apodosis is in the future indicative, e. g., In Ep. ad Rom., 10. 529 D. Similarly, ἐάν and the perfect subjunctive and εἰ and the aorist optative are used in a double protasis of which the perfect indicative is the conclusion. E. g., In Ep. ad Rom., 15. 599 A.

εἰ μή and the imperfect indicative in the protasis is followed by the present optative with ἄν in the apodosis. In Ep. 2 ad Cor., 8. 496 E.

In another case, εἰ and the present indicative is used with the aorist optative as the protasis, and the future indicative appears as the apodosis. In Ep. 2 ad Cor., 29. 641 A.

These instances of variation have been noted to show that in the less usual types of conditions, St. John Chrysostom uses moods and tenses with a liberty that is somewhat questionable from the point of view of Attic prose, but we shall see that the forms are not so numerous as to present difficulty; and also that the classical writers at times permit a scope of variation from the norm of typical conditions that is by no means inconsiderable.

THE OPTATIVE MOOD IN CONDITIONAL SENTENCES.

Saint John Chrysostom's use of the conditional sentence in which the Optative mood is used, in either the protasis or the apodosis or both, is found in the following types of conditional sentences:

1.   Future Less Vivid Cnditions.

2.   Conditions having εἰ with the Aorist Optative in the protasis followed by the Future Indicative in the Apodosis.

3.   Conditions containing εἰ and the Optative in the protasis of a condition of which the apodosis is omitted.   (Parenthetical use.)

4.   Conditions having εἰ with the Present Optative in the protasis, followed by the Present Indicative in the apodosis.

5.   Conditions having εἰ and the Present Optative in the protasis, followed by the Future Indicative in the apodosis.

6.   Conditions having εἰ and the Aorist Optative in the protasis, followed by the President Indicative in the apodosis.

7.   Conditions having εἰ and the Present or Aorist Optative in the protasis, followed by the Imperfect Indicative or its equivalent in the apodosis.

8.   Conditions having εἰ with the Present or Aorist Indicative in the protasis, followed by the Present or Aorist Optative and ἄν in the apodosis.

9.   Conditions having εἰ and the Present or Aorist Optative in the protasis, followed by the Present or Aorist Imperative.

10.   Conditions having ἐάν and the Present or Aorist Subjunctive in the protasis, followed by the Present or Aorist Optative and ἄν.

11.   Conditions having εἰ with the Present or Aorist Optative in the protasis, followed by the Present or Aorist Subjunctive in the apodosis.

12.   Conditions having ἐάν and the Present or Aorist Optative in the protasis, followed by the Present Indicative in the apodosis.

13.   Conditions having ἐάν and the Present or Aorist Optative in the protasis, followed by the Future Indicative in the apodosis.

14.   Conditions having εἰ and the Present or Aorist Optative in the protasis, followed by the Infinitive in the apodosis.

15.   Conditions having εἰ and the Imperfect Indicative in the protasis, followed by the Present or Aorist Optative and ἄν in the apodosis.

16.   Conditions having εἰ and the Present or Aorist Optative in the protasis, followed by the Perfect Indicative in the apodosis.

17.   Conditions having εἰ and the Present or Aorist Subjunctive

in the protasis, followed by the Present or Aorist Optative and ἄν in the apodosis.

18. Conditions having εἰ and the Future Optative in the protasis, followed by the Present of Future Indicative in the apodosis.

19. Conditions having εἰ and the Perfect Indicative in the protasis, followed by the Present or Aorist Optative and ἄν in the apodosis.

20. Conditions having ἄν and the Aorist Optative in the protasis, followed by the Aorist Subjunctive or the Imperative in the apodosis.

21. Conditions having εἰ and the Imperfect Indicative in the protasis, followed by the Future Optative in the apodosis.

22. Conditions having εἰ and the Perfect Optative in the protasis, followed by the Present Indicative in the apodosis.

23. Conditions having εἰ and the Future Indicative in the protasis, followed by the Present Optative and ἄν in the apodosis.

These conditions are given in the order of the frequency in which they occur. In the following pages, each condition is taken up separately, and the data derived in each case are given at the conclusion of the section devoted to each form of conditional sentence.

The conditions found in the works of Saint John Chrysostom show great flexibility and variety of usage, and for the most part, keep close to classical models, or at least to forms of the condition allowed by the writers of Attic prose.[1]

(1) *Future Less Vivid Conditions.*

The definite form of the future condition may be softened to a form which, while it is still undeniably future in meaning, is not so sharply stated as the unqualified future condition. Thus, " if he comes, (using the present for the future) I shall go," may be softened in expression and become, " If he should come, I should go." This softening of the " shall " and " will " of the more

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[1] For the occurrence of the conditional forms noted above, the reader is referred especially to Smyth, Greek Grammar for Colleges, pages 516 to 536, inclusive. Here the classical forms of the conditional sentence, both the ordinary types and the less usual kinds, are stated conveniently.

definite future to the " should" and " would " of the form that is less distinct produces that type of condition known as the Future Less Vivid Condition. This type of condition had its origin in the optative of wish, and also in the potential optative. When the action expressed by the conditional verbs is viewed as continuing, the present tense is used; and when the action is conceived as completed, the verb is put in the aorist tense. The common Attic form of this type of condition is εἰ with the optative in the protasis, followed by the optative with ἄν in the apodosis.

Saint John Chrysostom uses the Future Less Vivid condition 164 times in the course of his writing. In these conditions, the optative occurs 309 times. In the examples that follow, it will be seen that the conditions are typical, having εἰ and the optative in the protasis, and the optative with ἄν in the apodosis. In 20 instances, ἄν is omitted in the apodosis. This omission is not in accordance with the regular Attic use.

Saint John Chrysostom's use of the Future Less Vivid condition is classical.

Examples:

εἰ μὲν σαφῶς ἐθέλοις ἰδεῖν, ἑτέρως οὐκ ἂν εἴη.

<div align="right">De Sacerdotio, 6. 432 D.</div>

καὶ οὐκ ἂν ἔχοι δεῖξαι σαφῶς τὴν εὐγένειαν τῆς παλαιᾶς, εἰ μὴ τὴν καινὴν παραδέξαιτο.   In Psalm, 109. 151 E.

THE OPTATIVE IN CONDITIONAL SENTENCES.

Future Less Vivid Conditions.

εἰ and the opt. followed by the opt. and ἄν:
    Ad Stagirium A Daemone Vexatum, Lib. 1. 171 D.
εἰ and the pres. opt. followed by the pres. opt. and ἄν:
    Ad Stagirium A Daemone Vexatum, Lib. 1. 178 B.
εἰ and the aor. opt. followed by the opt. and ἄν:
    Ad Stagirium A Daemone Vexatum, Lib. 2. 182 D.
εἰ μή and the aor. opt. followed by the aor. opt. and ἄν:
    Ad Stagirium A Daemone Vexatum, Lib. 2. 190 A.
εἰ and the pres. opt. followed by the pres. opt. without ἄν:
    Contra Eos Qui Subintroductas Habent Virgines, 231 D.
εἰ and the pres. opt. followed by the pres. opt. and ἄν (twice):
    Contra Eos Qui Subintroductas Habent Virgines, 237 B.
εἰ and the opt. followed by the opt. and ἄν (twice):
    De Virginitate, 312 A.

εἰ and the pres. opt. followed by the pres. opt. and ἄν:
  De Non Iterando Conjugio, 351 D.
εἰ μή and the pres. opt. followed by the pres. opt. and ἄν:
  De Sacerdotio, Lib. 1. 368 C.
εἰ and the opt. followed by the opt. without ἄν:
  De Sacerdotio, Lib. 2. 374 A.
εἰ and the aor. opt. followed by the aor. opt. and ἄν:
  De Sacerdotio, Lib. 3. 384 B.
εἰ and the pres. opt. followed by the pres. opt. and ἄν:
  De Sacerdotio, Lib. 4. 408 B.
εἰ and the pres. opt. followed by the aor. opt. and ἄν:
  De Sacerdotio, Lib. 6. 426 B.
εἰ and the aor. opt. followed by the aor. opt. and ἄν:
  De Sacerdotio, Lib. 6. 429 E.
εἰ and the pres. opt. followed by the pres. opt. and ἄν:
  De Sacerdotio, Lib. 6. 432 D.
εἰ and the pres. opt. followed by the aor. opt. and ἄν:
  De Sacerdotio, Lib. 6. 435 A.
εἰ and the pres. opt. and ἄν followed by the aor. opt. and ἄν:
  De Incomprehensibili, 2. 457 D.
εἰ and the aor. opt. followed by the aor. opt. and ἄν:
  Contra Anomoeos, 7. 512 E.
εἰ and the pres. opt. followed by the aor. opt. and ἄν:
  Contra Jud. et Gent., 579 A.
εἰ and aor. opt. followed by pres. opt. and ἄν:
  In Kalendas, 699 B.
εἰ and pres. opt. followed by aor. opt. and ἄν:
  De Lazaro, 3. 748 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
  De Laudibus S. Pauli, Apostoli, 6. 510 D.
κἄν and pres. opt. followed by pres. opt. and ἄν:
  De Sancto Babyla, Cont. Jul. et Gent., 539 D.
εἰ and aor. opt. followed by aor. opt. and ἄν:
  De Sancto Babyla, Cont. Jul. et Gent., 564 E.
εἰ and aor. opt. followed by aor. opt. without ἄν:
  De Utilitate Lectionis Scripturarum, In Princip. Act., 3. 80 C.
εἰ and aor. opt. followed by aor. opt. without ἄν:
  De Mutatione Nominum, 4. 134 C.
εἰ and pres. opt. followed by aor. opt. and ἄν:
  In Illud, Si Esurierit Inimicus Tuus, etc., 158 C.
εἰ and pres. opt. followed by aor. opt. and ἄν:
  In Illud, Si Esurierit Inimicus Tuus, etc., 164 C.
εἰ and pres. opt. followed by aor. opt. and ἄν:
  De Verbis Apostoli, Habentes Eumdem Spiritum, 2. 270 E.
εἰ and aor. opt. followed by pres. opt. and ἄν (twice):
  De Verbis Apostoli, Habentes Eumdem Spiritum, 3. 281 C.
εἰ and aor. opt. followed by aor. opt. and ἄν:
  De Verbis Apostoli, Utinam Sustineretis Modicum, 299 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
  In Illud, Vidua Eligatur, 312 A.

εἰ and aor. opt. followed by aor. opt. and ἄν:
   In Heliam Viduam, 328 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   De Futurae Vitae Deliciis, 339 C.
εἰ and aor. opt. followed by aor. opt. without ἄν (twice):
   (Quot. Job, 3. 23.)
εἰ and aor. opt. and ἄν followed by aor. opt. and ἄν:
   In cap. 1 Genes., 2. 12 A.
εἰ and opt. followed by opt. without ἄν:
   Ep. ad Gerontium Presb., (54) 623 C.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   Ep. ad Episc. Antiochenum (233) 728 E.
εἰ and pres. opt. followed by aor. opt. without ἄν:
   In cap. 6 Genes., 23. 209 E.
εἰ and aor. opt. followed by pres. opt. and ἄν:
   In cap. 7 Genes., 24. 225 D.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   In cap. 9 Genes., 27. 268 B.
εἰ μή and pres. opt. followed by aor. opt. and ἄν:
   In cap. 13 Genes., 33. 339 B.
εἰ and pres. opt. followed by pres. opt. and ἄν:
   In cap. 14 Genes., 35. 357 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   In cap. 29 Genes., 55. 531 B.
εἰ and pres. opt. followed by aor. opt. and ἄν:
   In cap. 37 Genes., 60. 581 D.
εἰ μή and aor. opt. followed by aor. opt. and ἄν:
   In cap. 37 Genes., 61. 590 E.
εἰ μή and pres. opt. followed by aor. opt. and ἄν:
   In cap. 41 Genes., 64. 606 E.
εἰ and pres. opt. followed by pres. opt. and ἄν:
   In Genesim Sermo, 5. 665 A.
εἰ and aor. opt. followed by aor. opt. without ἄν:
   In Psalm. 9, 95 E.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   In Psalm., 109. 251 E.
εἰ and pres. opt. followed by aor. opt. and ἄν:
   In Psalm., 109. 263 B.
εἰ and aor. opt. followed by aor. opt. and ἄν.
   In Isaiam, cap. 1. 7 D.
εἰ and pres. opt. followed by pres. opt. without ἄν:
   In Isaiam, cap. 2. 19 B.
εἰ and pres. opt. followed by pres. opt. and ἄν:
   De Prophetiarum Obscuritate, 1. 170 B.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   De Prophetiarum Obscuritate, 2. 188 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   In Illud, Hoc Scitote Quod in Novissimis Diebus, 280 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
   Synopsis Sacrae Scripturae, 342 D.

εἰ and pres. opt. followed by pres. opt. and ἄν:
    In Matt. 13. 170 D.
εἰ and pres. opt. followed by pres. opt. and ἄν:
    In Matt. 21. 269 B.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Matt. 23. 269 B.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Matt. 28. 337 C.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Matt. 49. 509 C.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Matt. 59. 598 B.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Matt. 66. 658 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Matt. 69. 686 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Matt. 77. 746 B.
κἄν and aor. opt. followed by aor. opt. without ἄν:
    In Matt. 89. 837 E.
ὅπου (equiv. to εἰ) and aor. opt. followed by aor. opt. and ἄν:
    In Matt. 89. 837 E.
εἰ and aor. opt. followed by aor. opt. without ἄν:
    In Matt. (Frag.), 4. 847 E.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Joan., 3. 25 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Joan., 4. 30 A.
κἄν and aor. opt. followed by aor. opt. without ἄν:
    In Joan., 19. 112 B.
εἰ and pres. opt. followed by aor. opt. and ἄν (twice):
    In Joan., 20. 118 E.
εἰ μή and aor. opt. followed by aor. opt. and ἄν:
    In Joan., 30. 172 C.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Joan. 46. 271 C.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Joan., 51. 300 B.
εἰ and pres. opt. followed by aor. opt. and ἄν.
    In Joan., 65. 391 D.
εἰ and pres. opt. followed by aor. opt. and ἄν.
    In Joan., 71. 420 B.
εἰ and pres. opt. followed by aor. opt. and ἄν.
    In Joan., 87. 524 D.
εἰ and pres. opt. followed by aor. opt. and ἄν.
    In Joan., 88. 527 B.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Act. Apostolorum, 4. 39 D.
εἰ and aor. opt. followed by fut. opt. and ἄν:
    In Act. Apostolorum, 9. 75 E.

εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Act. Apostolorum, 21. 167 E.
εἰ and pres. opt. followed by aor. opt. without ἄν:
    In Act. Apost., 33. 255 D.
εἰ and pres. opt. followed by pres. opt. and ἄν:
    In Act. Apost., 38. 294 A.
εἰ and aor. opt. and ἄν followed by aor. opt. and ἄν (implied):
    In Act. Apost., 47. 355 D.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. ad Rom., 2. 441 D.
εἰ and pres. opt. followed by pres. opt. and ἄν:
    In Act. Apost., 54. 410 C.
εἰ and aor. opt. followed by pres. opt. and ἄν (five times):
    In Ep. ad Rom., 10. 522 C, D.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. ad Rom., 12. 548 E.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Ep. ad Rom., 12. 553 E.
εἰ μή and pres. opt. followed by aor. opt. and ἄν (twice):
    In Ep. ad Rom., 16. 616 B.
ἄν and aor. opt. followed by aor. opt. and ἄν:
    In Ep. ad Rom., 22. 681 C.
εἰ μή and aor. opt. followed by aor. opt. and ἄν (twice):
    In Ep. ad Rom., 32. 754 D.
εἰ and aor. opt. followed by aor. opt. and ἄν (twice):
    In Ep. 1, ad Cor., 5. 34 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Ep. 1, ad Cor., 7. 53 A.
εἰ and pres. opt. followed by pres. opt. and ἄν:
    In Ep. 1, ad Cor., 11. 89 D.
εἰ and pres. opt. followed by pres. opt. and ἄν:
    In Ep. 1, ad Cor., 12. 105 B.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. 1 ad Cor., 20. 173 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. 1, ad Cor., 25. 225 D.
εἰ and pres. opt. followed by aor. opt. without ἄν:
    In Ep. 1, ad Cor., 28. 255 B.
εἰ and aor. opt. followed by pres. opt. without ἄν:
    In Ep. 1, ad Cor., 35. 328 A.
εἰ and aor. opt. followed by pres. opt. and ἄν:
    In Ep. 1, ad Cor., 38. 361 D.
εἰ and aor. opt. followed by pres. opt. and ἄν:
    In Ep. 1, ad Cor., 38. 363 E.
εἰ μή and pres. opt. followed by pres. opt. and ἄν:
    In Ep. 1, ad Cor., 39. 372 D.
εἰ μή and aor. opt. followed by pres. opt. and ἄν:
    In Ep. 1, ad Cor., 39. 372 E.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. 1, ad Cor., 39. 373 A.

εἰ and aor. opt. and ἄν followed by aor. opt. and ἄν:
εἰ μή and pres. opt. followed by aor. opt. and ἄν:
    In Ep. 1, ad Cor., 40. 381 C.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. 1, ad Cor., 44. 413 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Ep. 2, ad Cor., 12. 523 C.
εἰ and aor. opt. followed by aor. opt. without ἄν:
    In Ep. 2, ad Cor., 12. 526 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Ep. 2, ad Cor., 13. 534 E.
κἄν and aor. opt. followed by aor. opt. and ἄν:
    In cap. 1, Ep. ad Galat., 663 D.
εἰ and aor. opt. followed by pres. opt. and ἄν:
    In Ep. ad Eph., cap. 1, 3. 21 A.
εἰ and pres. opt. followed by pres. opt. and ἄν:
    In Ep. ad Eph., cap. 4, 11. 87 C.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    In Ep. ad Eph., cap. 4, 16. 117 A.
κἄν and pres. opt. followed by aor. opt. and ἄν:
    In Ep. ad Phil., cap. 1, 3. 214 B.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. 2, ad Thess., cap. 2, 3. 527 D.
εἰ and pres. opt. followed by aor. opt. and ἄν (twice):
    In Ep. ad Heb., cap. 1, 2. 22 A.
ἕως ἄν and aor. opt. (prot) followed by aor. opt. and ἄν:
    In Ep. ad Heb., Cap. 10, 20. 187 B.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    9 Hom. In Illud, Pater Meus Usque modo operatur, 383 D.
εἰ and aor. opt. followed by aor. opt. and ἄν:
εἰ and fut. opt. followed by aor. opt. and ἄν (twice):
    Ecloga de Poenitentia, 3. 457 E.
εἰ and pres. opt. followed by aor. opt. without ἄν:
    Ecloga de Virtute et Vitio, 26. 629 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    Ecloga de Mansuetudine et Injuriarum Memoria, 29. 655 D.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    Ecloga de Mansuetudine et Injuriarum Memoria, 29. 688 A.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    Ad Theodorum Lapsum, 2. 42 A.
εἰ μή and aor. opt. followed by aor. opt. without ἄν:
    Adv. Oppugnatores Vitae Monasticae, 3. 92 D.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    Adv. Oppugnatores Vitae Monasticae, 3. 96 E.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    Adv. Oppugnatores Vitae Monasticae, 3. 105 D.
εἰ and pres. opt. followed by pres. opt. and ἄν:
    Adv. Oppugnatores Vitae Monasticae, 3. 114 B.
εἰ and aor. opt. followed by aor. opt. and ἄν:
    Comparatio Regis et Monachi, 121 A.

εἰ and aor. opt. followed by aor. opt. and ἄν:
    In cap. 1, Genes., 2. 12 A.
εἰ and pres. opt. followed by aor. opt. without ἄν:
    In cap. 1, Genes., 5. 38 E.
(εἰ) μή and pres. opt. followed by aor. opt. and ἄν:
    In cap. 1, Genes., 11. 87 B.
(εἰ) and pres. opt. followed by fut. opt. and ἄν:
(εἰ) μή and fut. opt. followed by fut. opt. and ἄν:
    In cap. 1, Genes., 11. 87 D.
εἰ and aor. opt. followed by aor. opt. without ἄν:
εἰ and pres. opt. and ἄν followed by aor. opt. and ἄν:
    Ad Pop. Ant., 20. 211 A.
κἄν and pres. opt. followed by pres. opt. and ἄν:
    Ad Pop. Ant., 5. 67 B.
κἄν and aor. opt. followed by aor. opt. and ἄν:
    Ad Pop. Ant., 2. 27 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    De Resurrectione Mortuorum, 436 A.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Acta Apostolorum, 1. 2 E.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Acta Apostolorum, 1. 10 C.
εἰ and pres. opt. followed by aor. opt. and ἄν:
    In Ep. ad Rom., 26. 717 E.
εἰ and pres. opt. followed by fut. opt. and ἄν:
    In Ep. ad Eph., cap. 4, 12. 91 B.
εἰ μή and aor. opt. followed by aor. opt. and ἄν:
    In Ep. ad Phil. cap. 4, 15. 317 D.

In Saint John Chrysostom's use of the Future Less Vivid condition, the following facts appear:

Present Optative in Protasis occurs	86 times.
Present Optative in Apodosis occurs	42 times.
Aorist Optative in Protasis occurs	83 times.
Aorist Optative in Apodosis occurs	120 times.
Future Optative in Protasis occurs	3 times.
Future Optative in Apodosis occurs	4 times.
Total	338 times.

ἐάν occurs in the Protasis 6 times.
Protasis with εἰ and ἄν combined occurs 5 times.
Optative without ἄν in Apodosis occurs 20 times.
Future Less Vivid Conditions occur 164 times.

(2) *Conditions having ἐι with the Optative in the Protasis followed by a primary tense of the Indicative in the Apodosis.*

ἐι with the Aorist Optative followed by the Future Indicative.

The ordinary classical usage of Attic Greek prescribes that when a conditional sentence is cast to express future contingency in the form known commonly as the Future More Vivid type, the protasis of such a condition will be introduced by ἐάν and will have the verb of the protasis in the subjunctive mood; while the apodosis of this kind of condition is put in declarative form, with the verb in the future tense of the indicative mood. Classical usage, however, allows a considerable degree of latitude in this matter. The factor that is responsible for this phenomenon is a change or shifting in the point of view of the speaker. In other words, one may begin a conditional sentence with a certain type of condition in mind which would be followed ordinarily by the corresponding type form in the apodosis. As one speaks, one's point of view may be changed or at least modified so as to induce one to employ a form other than the type form of conclusion or apodosis implied normally by the protasis. Again, one may have in mind the general type form of a given protasis, but the particular exigency of one's thought at a given moment may suggest the modification of the normal protasis in order that a finer shade of meaning may be expressed. For instance, one may state a future contingency in the regular way, thus: "If he will agree to my proposal, I have (or shall have) everything to gain." This is the normal Future More Vivid condition. But the statement may be so modified as to introduce either an added note of contingency, or a somewhat softened statement, thus: "If he would agree to my proposal, I have (or shall have) everything to gain." In the latter case, while the original idea of futurity is still present, the expression is made slightly more indefinite, and the element of contingency is heightened.

This shifting in the case of one's conditional attitude, so to call it, is responsible for the use of such conditional forms as come under the head of this section. For the more usual ἐάν with the subjunctive in the protasis, we find ἐι with the optative. The apo-

dosis with its verb in the future indicative remains unchanged. This construction is classical.[2]

Saint John Chrysostom uses this less usual, though perfectly regular, type of condition freely. The type that occurs most frequently is εἰ with the Aorist Optative in the protasis, followed in the Apodosis by the Future Indicative.[3]

Examples:

εἰ γάρ τις ἐξετάσι πῶς τοῖς ἀθλίοις καὶ ταλαιπώροις κέχρηνται γεωργοῖς, βαρβάρων αὐτοὺς ὠμοτέρους ὄψεται.   In Matt. 61. 614 A.

εἰ δὲ καὶ παραχωρήσειε, καὶ ἐκείνη πάλιν ὁμοίως αὐτῷ χρήσεται.

In Ep. ad Heb. cap. 10, 20. 189 C.

εἰ AND THE AORIST OPTATIVE FOLLOWED BY THE FUTURE INDICATIVE.

εἰ and aor. opt. followed by fut. ind.:
> Ad Theodor. Lapsum, 1. 13 A; 1. 33 B.
> Adv. Oppugnatores Vit. Monast., 2. 72 D; 2. 76 C; 3. 78 B; 3. 97 E; 3. 103 B; 3. 118 A; 3. 118 D; 3. 120 D; 3. 121 A.

εἰ and aor. opt. with fut. ind.:
> De Compunctione ad Demetrium, 1. 138 B.
> De Compunctione ad Stelech., 2, 142 C; 2. 149 B; 2. 152 B.
> Ad Stagirium a Daemone Vexatum, 1. 167 C; 3. 219 C (three times); 3. 224 A (twice).
> Contra Eos Qui Subintroductas habent Virgines, 241 D.
> De Virginitate, 278 D; 289 A; 325 D; 331 C.
> De Non Iterando Conjugio, 358 D.
> De Sacerdotio, 1. 368 A.

εἰ and aor. opt. with fut. ind. and ἄν:
> De Sacerdotio, 2. 377 D.
> De Sacerdotio, 3. 382 C; 3. 383 B; 4. 409 E; 5. 424 A; 5. 425 C.
> Contra Anomoeos, 7. 507 C (twice).
> Contra. Jud., 2. 602 C (four times).

εἰ and aor. opt. with fut. ind.:
> Adv. Jud., 5. 648 B.

εἰ and aor. opt. with fut. ind. and ἄν:
> Adv. Jud., 6. 651 C.
> Adv. Jud., 8. 676 C.
> De Lazaro, 1. 711 E; 1. 712 A; 3. 738 C.
> Ad Pop. Ant., 1. 2 D; 20. 200 C; 20. 213 A; 21. 222 A; 21. 222 D (twice).

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[2] See Smyth's Greek Grammar for Colleges, sections 2355, 2359, 2361.

[3] When the Future Indicative is found in the Apodosis, the reference is to specifically future time.

εἰ and aor. opt. with ἄν, with fut. ind.:
    Ad Pop. Ant., 18. 182 E.
εἰ and aor. opt. with fut. ind.:
    Ad Pop. Ant., 19. 198 B; 12. 131 D; 17. 172 D; 11. 119 E; 11. 123 C;
        9. 98 E.
    Ad Pop. Ant., 8. 95 A; 5. 71 B (twice); 3. 40 D; 2. 21 A (four times);
        1. 2 D; 1. 6 D; 21. 221 D.
    De Poenitentia, 5. 315 B.
    In Diem Natalem D. N. J. C., 355 E.
    De Baptismo Christi, 367 C.
    De Laudibus S. Pauli, Ap., 485 B.
    De S. Lucianum Mart., 528 B.
    In S. Ignatium Mart., 593 E.
    In Illud Salutate Priscillam et Aquilam, 2. 190 C.
    Quales Ducendae Sunt Uxores, 3. 213 A.
    In Illud Pauli Nolo Vos Ignorare, 231 C.
    De Verbis Apostoli Habentes Eumdem Spiritum, 3. 289 A.
    Peccata Fratrum Non Evulganda, 354 B.
    Quod Nemo Laeditur Nisi A Seipso, 464 C.
    Ad Eos Qui Scandalizati Sunt, 1. 466 C (twice); 1. 472 E; 1. 480 D;
        1. 480 E (thirteen times); 1. 481 B (twice).
    Ep. ad Olympiada, 2. 539 E (twice); 2. 541 B; 3. 553 B; 4. 576 C;
        10. 591 A.
    Ep. ad Valentinum, 41. 616 C.
    Ep. ad Gerontium Presb., 54. 623 E.
    Ep. ad Elpidium Episc., 131. 676 D (twice).
    Ep. ad Constantium Presb., 221. 722 A; 221. 722 C.
    Ep. ad Castro, Valerio, et Aliis, 222. 723 C.
    Ep. ad Severam, 229. 726 D.
    Ep. ad Carteriam Praesidem, 236. 730 B.
    In cap. 1, Genes., 2. 12 B; 2. 7 E; 11. 86 A; 11. 84 A.
    In cap. 1, Genes., 11. 86 C; 16. 129 D.
ὅπερ ἄν (equiv. εἰ) and aor. opt. with fut. ind.:
    In cap. 1, Genes., 19; 163 B.
εἰ and aor. opt. with fut. ind.:
    In cap. 8, Genes., 26. 244 B; 27 256 E; 9 Genes., 27. 268 C; 28. 269 D;
        17 Genes., 40. 410 C; 27 Genes., 53. 520 D.
εἰ μὴ and aor. opt. with fut. ind.:
    In cap. 38 Genes., 58. 569 B; 42 Genes., 63. 610 C; 46 Genes.,
        65. 622 A.
    In Genesim Sermo, 3. 655 B.
    De Anna, Sermo, 5. 746 E.
    De Davide et Saule, 3. 781 D (Quot. 1 Regg., 24. 20).
    In Psalm., 6. 48 C (twice); 9. 95 D; 9. 99 D; 9. 106 C; 41. 136 B
        (Quot. Is., 49, 15); 115. 314 C; 117. 323 E; 135. 398 C;
        145. 476 C.
    In Isaiam, cap. 3. 37 C.
    In Illud Vidi Dominum, 1. 98 E; 1. 101 E; 6. 143 B (Quot. Isai.
        49, 15).
    In Illud Filius ex Se nihil Facit, 256 C.

εἰ μή and aor. opt. with fut. ind. (continued):
    Contra Ludos et Theatra, 276 B.
    De Perfecta Caritate, 289 B.
    In Matt., 2. 29 A; 2. 29 C; 16. 206 C; 18. 238 D; 19. 251 D; 23. 284 C;
        61. 614 A; 66. 653 A; 70. 693 C.
εἰ and aor opt. and ἄν with fut. ind.:
    In Joan., 1. 2 D.
εἰ and aor. opt. with fut. ind.:
    In Joan., 5. 35 C (twice); 15. 84 D (three times); 25. 107 B; 40. 236 D.
εἰ and aor. opt. with ἄν with fut. ind.:
    In Joan., 42. 254 A.
εἰ and aor. opt. with fut. ind.:
    In Joan., 67. 400 B (twice); 79. 468 D; 79. 469 C (twice); 84. 503 A
        (three times).
    In Acta Apostolorum, 6. 54 E; 41. 316 C.
    In Ep. ad Rom., 3. 453 A; 5. 463 B; 6. 479 A; 8. 500 E; 12. 553 C;
        12. 567 B; 19. 647 C; 26. 715 E; 28. 729 B; 30. 743 A; 30. 744 A;
        31. 794 D.
    In Ep. 1 ad Cor., 1. 8 A (twice); 9. 79 C; 9. 79 D; 12. 106 E.
εἰ and aor. opt. with ἄν with fut. ind.:
    In Ep. 1 ad Cor., 24. 216 E.
εἰ and aor. opt. with fut. ind.:
    In Ep. 1 ad Cor., 28. 251 A; 34. 317 D; 34. 318 A; 36. 347 D (twice);
        38. 367 C; 40. 381 B; 2 ad Cor., 15. 547 E; 17. 561 A; 20. 640 D;
        29. 640 E; 29. 641 A; 30. 649 D.
    In Ep. ad Eph., cap. 1, 3. 21 B; 3, 7. 48 C; 4, 14. 108 B; 5. 19. 137 C
        (Quot. Isai., 49. 15).
    In Ep. ad Phil., cap 2, 7. 253 C.
    In Ep. 1 ad Thess., 4, 6. 469 D; 4, 6. 472 A.
    In Ep. 1 ad Tim., cap. 2, 6. 582 A; 3, 10. 603 D (twice); 5, 14. 625 B;
        2 ad Tim., cap. 2, 5. 689 C; 2, 5. 690 F.
    In Ep. ad Tit., cap. 2, 5. 757 C, D (five times).
εἰ and aor. opt. and ἄν with fut. ind.:
    In Ep. ad Heb., cap. 3, 4. 45 B.
εἰ and aor. opt. with fut. ind.:
    In Ep. ad Heb., cap. 7, 13. 137 B (twice); 10, 19. 184 B; 10, 20, 189 C.
εἰ and aor. opt. and ἄν with fut. ind. (implied):
    In Illud Messis Quidem Multa, 393 E.
εἰ and aor. opt. with fut. ind.:
    Ecloga De Anima, 8. 487 E.
    Ecloga de Divitiis et Paupertate, 11. 502 E (twice); 11. 506 D.
    Ecloga de Ingluvie et Ebrietate, 12. 513 D.
    Ecloga de Avaritia, 15. 536 D.
    Ecloga de Virtute et Vitio, 26. 627 C.
    Ecloga de Liberorum Educatione, 27. 632 D; 27. 638 D.
εἰ and aor. opt. and ἄν with fut. ind.
    Ecloga in S. Diem Natalem Xti., 34. 702 A.
    Ecloga de Compunctione et Patientia, 44. 754 C.

We find that Saint John Chrysostom uses the conditional form εἰ with the Aorist Optative followed by the Future Indicative 245 times.

6

The Aorist Optative occurs 245 times.

The combination of εἰ and the Optative with ἄν in the protasis occurs 9 times.

The Future Indicative is used with ἄν 2 times.

(3) *Parenthetical Use of the Protasis, with the Apodosis omitted.*

> εἰ with the Optative in the protasis of a condition of which the apodosis is omitted.

It happens frequently that a speaker may omit the expression of the apodosis of a condition when the protasis as it is then used is merely parenthetical. This fact arises from putting in the protasis of a condition as a kind of side remark. An illustration of this usage will suffice to make it clear: " It was in the great storm, if you remember, that my frend's ship perished "; or, to take a classical example, " It was the gold, if thou would'st only tell the truth, that killed my child." E. Hec. 1206. In these sentences, the protasis in both cases is used simply as a sort of significant remark, the purpose of which is doubtless to gain or intensify the attention of the person or persons addressed by the speaker. The meaning is clear, even without the expression of the apodosis; in fact, such expression would make it necessary for the speaker to recast the whole sentence, and thus he might lose vividness and compactness. This use of the parenthetical protasis is entirely classical.

Saint John Chrysostom often employs this use of the protasis in a kind of parenthesis, chiefly to heighten the attention of those whom he is addressing. Such a side remark lends a sort of dignified intimacy to speech and gives it a personal turn that is gratifying to the hearer or reader.

We may note here that Saint John Chrysostom uses both εἰ and the Aorist Optative and εἰ and the Present Optative in parenthesis, as well as the perfect and future optative, once each.

Examples:

καὶ πρῶτον μὲν ἠξίου τὸν σύνοικον κρέα καὶ οἶνον αὐτῷ παρασχεῖν, καὶ ἤπειλε, εἰ μὴ λάβοι, κατελεύσεσθαι εἰς τὴν ἀγοράν.

Ad Theodor. Lap. 1. 30 A.

κἂν γὰρ τὰ ἐμαυτοῦ πράως ἐνεγκεῖν δυνηθῶ, τὰς ἐκείνου συμφορὰς καὶ τὴν μανίαν πῶς οἴσομεν ῥᾳδίως, εἴποτε αἴσθοιτό τι τούτων;

Ad Stagir. a Daemone Vexatum 2. 182 E.

εἰ AND THE OPTATIVE USED PARENTHETICALLY.

These forms are protases of conditions of which the apodoses are omitted.

εἰ μή and aor. opt. in parenthesis:
  Ad Theodor. Lapsum, 1. 30 A.
εἰ and aor. opt. in parenthesis:
  Ad Theodor. Lapsum, 2. 26 A.
εἰ μή and aor. opt. in parenthesis:
  Adv. Oppugnatores Vitate Monasticae, 1. 52 A.
εἰ and aor. opt. in parenthesis:
  Adv. Oppugnatores Vitae Monasticae, 1. 63 B; 3. 84 A (twice); 3. 97 D
    (twice); 3. 98 C.
  De Compunctione ad Demetrium, 1. 124 A; 1. 127 C.
  Ad Stagirium a Daemone Vexatum, 1. 162 D; 1. 156 C; 1. 176 E;
    2. 182 E.
εἰ μή and aor. opt. in parenthesis:
  Ad Stagirium a Daemone Vexatum, 2. 198 B.
εἰ and aor. opt. in parenthesis:
  Ad Stagirium a Daemone Vexatum, 2. 203 D; 3. 208 A (twice);
    3. 225 E.
  Contra Eos Qui Subintroductas Habent Virgines, 228 C.
εἰ μή and aor. opt. in parenthesis:
  Contra Eos Qui Subintroductas Habent Virgines, 244 E.
εἰ and aor. opt. in parenthesis:
  De Non Iterando Conjugio, 358 D.
  De Sacerdotio, 1. 365 C; 2. 392 B; 2. 393 B (twice); 2. 393 C; 3. 398 D;
    4. 406 A; 4. 423 C.
  De Incomprehensibili, 4. 493 D.
  Contra Anomoeos, 8. 521 E; 12. 550 C.
  Contra Jud., 2. 604 C; 3. 615 D.
εἰ μή and aor. opt. in parenthesis:
  Adv. Jud., 4. 624 D.
εἰ and aor. opt. in parenthesis:
  Adv. Jud., 6. 654 D.
  De Lazaro, 1. 723 B; 3. 749 B.
εἰ μή and aor. opt. in parenthesis:
  De Lazaro, 4. 761 A.
εἰ and aor. opt. in parenthesis:
  De Lazaro, 5. 764 E; 5. 761 E (twice).
  Daemones Non Gubernare Mundum, 1. 254 B.
  De Baptismo Christ, 368 D.
  De Cruce et Latrone, 417 B.
  De Laudibus S. Pauli Apostoli, 4. 494 A; 6. 507 C.
  De Sancto Babyla, Cont. Jul. et Gent., 541 A; 557 B; 567 D.
  De Maccabaeis, 1. 623 A.

εἰ and aor. opt. in parenthesis (continued) :
    In Illud Pater Si Possibile Est, Transeat, 24 B.
    In Dictum Pauli Oportet et Haereses Esse, 243 E.
    In Illud Vidua Eligatur, 313 A.
    Cum Saturninus Aurelianus, 406 E.
    Quod Nemo Laeditur Nisi A Seipso, 452 B; 452 C; 455 D; 464 C.
    Ad Eos Qui Scandalizati Sunt, 466 E.
εἰ μή and aor. opt. in parenthesis:
    Ad Eos Qui Scandalizati Sunt, 485 B.
εἰ and aor. opt. in parenthesis:
    Ad Eos Qui Scandalizati Sunt, 505 C.
    Ep. ad Olympiada, 14. 600 B.
    Ep. ad Namaenam, 47. 619 C.
    Ep. ad Diogenen, 51. 620 B.
    Ep. ad Gerontium Presb., 54. 624 C.
    Ep. ad Tranquillinum, 63. 628 B.
Ep. ad Theodotum Lectorem, 681 A.
    Ep. ad Carteriam, 227. 725 C.
    In cap. 1 Genes., 4. 27 C; 4. 31 B; 4. 31 D; 5. 36 D; 8. 61 D.
εἰ μή and aor. opt. in parenthesis:
    In cap. 1. Genes., 9. 65 C; 9. 67 B; 10. 74 B.
εἰ and aor. opt. in parenthesis:
    In cap. 1 Genes., 11. 88 A (twice); 13. 132 A; 17. 134 A; 13. 137 D;
        17. 142 A; 17. 142 B; 17. 149 C; 20. 173 D; 20. 178 E; 5 Genes.,
        21. 191 B; 11. Genes., 31. 310 C; 14 Genes., 35. 350 E; 24 Genes.,
        48. 483 E; 25 Genes., 49. 492 B; 27 Genes., 54. 524 D; 31 Genes.,
        57. 560 B.
    In Genesim. Sermo. 5. 666 E.
    De Davide et Saule, 1. 757 A.
    In Psalm., 6. 45 D.
εἰ μή and aor. opt. in parenthesis:
    In Psalm., 7. 69 C.
εἰ and aor. opt. in parenthesis:
    In Psalm., 133. 381 E.
    In Isaiam, cap. 1. 7 E.
    In Illud Isai. Ego Dominus Deus Feci Lumen, 150 A.
    Contra Ludos et Theatra, 276 B (twice).
εἰ μή and aor. opt. in parenthesis:
    Synopsis Sacrae Scripturae, 340 D; 396 A.
εἰ and aor. opt. in parenthesis:
    In Matt., 11. 149 C.
ἐάν and aor. opt. in parenthesis:
    In Matt., 12. 166 B.
εἰ and aor. opt. in parenthesis:
    In Matt., 17. 228 B.
ἐάν and aor. opt. in parenthesis:
    In Matt., 21. 272 D.
εἰ and aor. opt. in parenthesis:
    In Matt., 28. 338 B; 28. 341 A; 61. 612 A; 63. 634 A; 88. 828 C.
    In Acta Apostolorum, 3. 27 C; 9. 78 A; 38. 287 C (twice) (Quoted
        Acts, 17. 27); 38. 290 A (twice) (Quoted Acts, 17. 27); 45. 343 C.
    In Ep. ad Rom., 13. 572 D; 16. 619 F; 17. 625 B; 19. 651 C.

εἰ and aor. opt. in parenthesis (continued):
    In Ep. 1 ad Cor., 13. 115 E (twice); 16. 139 A; 21. 186 B; 32. 297 C.
    In Ep. ad Eph., cap. 4. 14. 104 B.
    In Ep. 2 ad Tim., cap. 3, 7. 703 D.
    Ad Pop. Ant., 1. 19 E.
    Ecloga de Magnanimitate et de Fortitudine, Hom. 32. 684 A.
κἄν and aor. opt. in parenthesis:
    In cap. 1 Genes., 17. 174 D.
    Ad Theodor. Lapsum, 1. 25 A.
    Adv. Oppugnatores Vitae Monasticae, 1. 44 D; 1. 67 A.
    Quod Regularis Feminae Viris Cohabitare non Debeant, 264 B.
    De Virginitate, 315 A.
ἄν μὴ and aor. opt. in parenthesis:
    De Poenitentia, 7. 335 A.
κἄν and aor. opt. in parenthesis:
    De Davide et Saule, 2. 764 C.
ἐάν and aor. opt. in parenthesis:
    De Mutatione Nominum, 2. 114 A.
    In Illud Vidua Eligatur, 313 B.
ἄν and aor. opt. in parenthesis:
    Ep. ad Olympiada, 14. 597 C; 14. 599 E.
    Ep. ad Nicolaum Presb., 69. 631 C.
ἐάν and aor. opt. in parenthesis:
    In Matt., 69. 683 A; 11. 166 B.

εἰ AND THE PRESENT OPTATIVE USED PARENTHETICALLY.

These forms are protases of conditions of which the apodoses are omitted.

εἰ μή and pres. opt. in parenthesis:
    Ad Theodor. Lapsum, 1. 33 B.
εἰ and pres. opt. in parenthesis:
    Ad Theodor. Lapsum, 2. 41 C.
    Adv. Oppugnatores Vitae Monasticae, 1. 45 D; 1. 46 D; 1. 47 E;
        1. 51 B; 1. 58 A; 1. 60 E; 1. 61 B (four times); 1. 69 B; 3. 94 D;
        3. 104 D.
    Comparatio Regis et Monachi, 117 C; 118 D.
    Ad Stagirium a Daemone Vexatum, 1. 162 D; 2. 180 B.
    Contra Eos Qui Subintroductas Habent Virgines, 233 A; 237 C; 245 E.
    Quod Regulares Feminae Viris Cohabitare non Debeant, 254 B; 269 C;
        272 A; 282 B; 290 B; 296 B; 298 A; 298 D.
    De Non Iterando Conjugio, 351 C; 353 D.
    De Sacerdotio, 1. 370 C; 1. 371 E; 1. 373 A; 2. 379 B; 2. 379 D;
        3. 396 D; 3. 399 C; 4. 414 E.
    De Incomprehensibili, 2. 460 D.
    De Beato Philogonio, 6. 500 A.
εἰ μή and pres. opt. in parenthesis:
    Contra Anomoeos, 7. 504 B.
εἰ and pres. opt. in parenthesis:
    De Lazaro, 1. 724 D.
    De Laudibus S. Pauli Apostoli, 4. 492 B; 7. 513 D.
    De Sancto Babyla Cont. Jul. et Gent., 538 E.

εἰ and pres. opt. in parenthesis (continued):
    De Sancta Pelagia, Virg. et Mart., 1. 586 A.
    In Illud Pater Si Possibile Est, Transeat, 24 A.
    In Illud Si Esurierit Inimicus Tuus, 159 C; 160 E; 167 B.
ἔνθα (εἰ) and pres. opt. in parenthesis:
    In Illud Vidua Eligatur, 313 A.
εἰ and pres. opt. in parenthesis:
    In Illud Vidua Eligatur, 314 B; 321 D.
    Peccata Fratrum Non Evulganda, 357 C (twice).
    Quod Nemo Laeditur Nisi a Seipso, 453 D.
εἰ μή and pres. opt. in parenthesis:
    Ad Eos Qui Scandalizati Sunt, 485 A; 508 E.
    Ep. ad Olympiada, 2. 539 D; 2. 539 E; 4. 576 D.
εἰ and perf. opt. in parenthesis:
    Ep. ad Olympiada, 14. 598 D.
εἰ and pres. opt. in parenthesis:
    Ep. ad Theodoto Diacono, 44. 618 A.
    In cap. 1 Genes., 6. 44 B; 7. 56 E; 5 Genes., 21. 187 C; 21. 190 B;
        7 Genes., 27. 260 C; 15 Genes., 37. 377 B; 18 Genes., 41. 416 B.
ἄν and pres. opt. in parenthesis:
    In Psalm., 43. 146 A.
εἰ and pres. opt. in parenthesis:
    In Psalm., 140. 431 A (twice).
εἰ μή and pres. opt. in parenthesis:
    In Illud Isai. Ego Dominus Deus Feci Lumen, 150 B.
εἰ and fut. opt. in parenthesis:
    Contra Ludos et Theatra, 276 B.
εἰ and pres. opt. in parenthesis:
    In Matt. 5. 76 A; 32. 366 A; 44. 468 D; 80. 769 E.
    In Joan., 25. 143 B.
εἰ μή and pres. opt. in parenthesis:
    In Joan., 29. 168 E; 43. 256 C.
εἰ and pres. opt. in parenthesis:
    In Joan., 44. 259 B.
εἰ μή and pres. opt. in parenthesis:
    In Joan., 54. 319 C.
εἰ and pres. opt. in parenthesis:
    In Acta Apostolorum, 11. 94 A; 46. 350 D; 47. 356 D; 48. 358 D.
    In Ep. ad Rom., 29. 737 A.
    In Ep. ad Heb., Praefatio, 3 D.
    Ad Pop. Ant., 1. 19 E; 21. 224 B.
ἐάν and pres. opt. in parenthesis:
    In cap. 1 Genes., 6. 40 A; 9. 69 E.
κἄν and pres. opt. in parenthesis:
    Adv. Oppugnatores Vitae Monasticae, 1. 59 A; 2. 71 D.
ἄν μὴ and pres. opt. in parenthesis:
    De Sacerdotio Lib., 2. 379 A.
κἄν and pres. opt. in parenthesis:
    De Lazaro, 4. 759 B.
ἄν μὴ and pres. opt. in parenthesis:
    De Proditione Judae, 1. 380 D.

κἄν and pres. opt. in parenthesis:
    In cap. 14 Genes., 35. 335 C.
    De Verbis Apostoli Habentes Eumdem Spiritum, 1. 267 B.
ἄν and pres. opt. in parenthesis:
    In Psalm., 43. 146 A.
ἐάν and pres. opt. in parenthesis:
    Synop. Sacrae Script., 377 D.

We find that Saint John Chrysostom uses εἰ with the Aorist, Present, Perfect, and Future Optative in protases of conditions of which the apodoses are omitted. This is the parenthetical use of the protasis. He uses this construction as follows:

εἰ with the Aorist Optative in parenthesis occurs 132 times.
ἐάν with the Aorist Optative in parenthesis occurs 17 times.
εἰ with the Present Optative in parenthesis occurs 91 times.
ἐάν or ἄν with the Present Optative in parenthesis occurs 12 times.
εἰ with the Future Optative in parenthesis occurs   1 time.
εἰ with the Perfect Optative in parenthesis occurs   1 time.

The Optative occurs in parentheses 254 times.

(4) *Conditions having εἰ with the Optative in the Protasis, followed by a primary tense of the Indicative in the Apodosis.*

εἰ and the Present Optative, followed by the Present Indicative.

For a detailed discussion of this type of condition, we refer to the section of this chapter which deals with conditions having εἰ and the Aorist Optative in the protasis, followed by the Future Indicative.

Another conditional form that is used, like the Aorist-Optative —Future-Indicative form, to denote a future contingency stated less sharply than that expressed by means of the ordinary Future More Vivid type, is almost the same as the type noted in section 2 of this chapter. Instead of having εἰ and the Aorist Optative in the protasis, this type has εἰ and the Present Optative; similarly, for the Future Indicative of the former conditional apodosis, the Present Indicative is substituted. This type is entirely classical.[4]

In this form of condition, namely, εἰ and the Present Optative

[4] See Smyth, Greek Grammar for Colleges, section 2360.

followed by the Present Indicative, we note the distinction that the meaning of the condition is present, rather than future; and that the apodosis with the Present Indicative usually implies some generality in the statement of the conclusion of the condition.   It is true that this form of condition carries with it not only a general present meaning, but also that of futurity, by implication, that is inseparable from a general present meaning.   This shade of futurity is projected, so to say, into the general present meaning of this type of condition.   For instance, "If anything ill happens, it is sweet to look into the eyes of a loyal friend."   E. Ion, 731.   Here the verb of the protasis is in the present optative, and the verb of the apodosis is in the present indicative.   We have a sense both of a general present meaning, and also of a futurity borrowed from the extension of the present, so extended because it is general.

Saint John Chrysostom uses this less usual type of condition rather frequently.

Examples:

εἰ δὲ ταῦτα μὴ φέροι, τὴν ἐγκράτειαν ἀσκεῖν χρὴ τὸν ἄκαρπον.
                                     De Virginitate, 300 A.

εἴ τις λοιδοροῖτο τοῖς ἄρχουσιν, εἴ τις ὑβρίζοι τοὺς κρατοῦντας, τίνα ἀδικεῖ;   In Ep. 1 ad Thess. cap. 5, Hom. 10. 498 C.

εἰ AND THE PRESENT OPTATIVE FOLLOWED BY THE PRESENT INDICATIVE.

εἰ and pres. opt. with pres. ind.:
    Ad Oppugnatores Vitae Monasticae, 3. 93 D (three times).
    Ad Stagirium a Daemone Vexatum, 1. 176 E.
εἰ μή and pres. opt. with pres. ind.:
    Ad Stagirium a Daemone Vexatum, 2. 184 C.
εἰ and pres. opt. with pres. ind.:
    De Virginitate, 276 A; 300 A; 315 C; 319 D; 322 C; 324 D.
    De Sacerdotio, 2. 375 C (twice); 3. 385 E; 4. 405 D; 5. 423 C; 5. 434 E.
    De Incomprehensibili, 4. 476 E (twice); 5. 482 A.
    Adv. Jud. 5. 628 A; 8. 688 D.
εἰ and pres. opt. (implied) with pres. ind.:
    De Lazaro, 4. 756 E.
εἰ and pres. opt. with pres. ind.:
    De Lazaro, 5. 769 D; 7. 798 A.
    Ad Pop. Ant., 4. 49 C.
    Ad Illuminandos Catechesis, 2. 240 C.
    Daemones Non Gubernare Mundum, 1. 255 D (twice).
    Contra Ignaviam, 3. 276 D.
    In Diem Natalem D. N. J. C., 356 B.

εἰ and pres. opt. with pres. ind. (continued):
    De Resurrectione Mortuorum, 423 D.
    De S. Babyla, Virg. et Mart., 1. 590 A.
    De S. Ignatium, Mart., 597 B.
εἰ μή and pres. opt. with pres. ind.:
    Non Esse ad Gratiam Concionandum, 682 C.
εἰ and pres. opt. with pres. ind.:
    De X. Millium Talent. Debitore, 3 C.
    In Paralyticum Demissum per Tectum, 36 B.
    De Mutatione Nominum, 1. 100 A (twice); 2. 109 E; 3. 116 E (three
        times).
    De Verbis Apostoli Habentes Eumdem Spiritum, 1. 286 C.
    Ad Eos Qui Scandalizati Sunt, 1. 472 C.
εἰ μή and pres. opt. with pres. ind.:
    In cap. 1 Genes., 9. 67 B.
    In Joan., 84. 499 A.
εἰ and pres. opt. with pres. ind.:
    In cap. 1 Genes., 10. 73 B.
ὅσῳ (εἰ) and pres. opt. and ἄν with pres. ind.:
    In cap. 1 Genes., 13. 100 B.
εἰ and pres. opt. with pres. ind.:
    (Implied) In cap. 1 Genes., 13. 100 B.
    In cap. 1 Genes., 13. 101 D; 13. 105 A; 6 Genes., 23. 216 A; 9 Genes.,
        29. 279 A; 29. 282 D.
    In Genesim, Sermo 3. 656 E (twice).
    De Anna, Sermo 5. 743 C.
    In Psalm., 7. 66 9; 9. 100 D; 143. 463 C; (implied) 148. 491 B.
    In Isaiam, cap. 5. 54 A.
    In Matt., 16. 225 A (twice); 33. 383 B; 53. 544 C; 55. 556 B; 72.
        706 B; 83. 794 B (twice).
    In Joan., 3. 24 D.
εἰ and pres. opt. with pres. ind. and ἄν:
    In Joan., 3. 24 E.
εἰ and pres. opt. with pres. ind.:
    In Joan., 4. 29 D.
εἰ and pres. opt. and ἄν with pres. ind.:
    In Joan., 5. 41 C.
εἰ and pres. opt. with pres. ind.
    In Joan., 7. 46 D (twice).
εἰ μή and pres. opt. with pres. ind.:
    (Implied) In Joan., 8. 48 C.
εἰ and pres. opt. with pres. ind.:
    (Implied) In Joan., 10. 60 C; 10. 61 B; (implied) 12. 70 E; 44.
        260 A (twice); 52. 308 B; (implied) 57. 33 5D (twice); 58.
        342 A; 59. 350 E; 62. 370 C; (implied) 69. 410 B (twice); 79.
        465 C; 86. 515 D.
    (Implied) In Acta Apostolorum, 9. 77 B; (implied) 9. 77 C (twice).
εἰ μή and pres. opt. with pres. ind.:
    (Implied) In Acta Apostolorum, 9. 77 C.
εἰ and pres. opt. with pres. ind.:
    (Implied) In Acta Apostolorum, 15. 123 C; 15. 126 E; 19. 159 E
        (four times).

εἰ μή and pres. opt. with pres. ind. :
    In Acta Apostolorum, 35. 274 A.
εἰ and pres. opt. with pres. ind.:
    In Acta Apostolorum, 50. 373 E; 50. 374 B (Indir. Q.); 50. 376 A;
        55. 416 A.
    In Ep. ad Rom., 7. 487 A; 19. 646 C.
εἰ μή and pres. opt. with (perf.) pres. ind.:
    In Ep. ad Rom., 30. 741 D.
εἰ and pres. opt. with pres. ind.:
    In Ep. 1 ad Cor., 1. 7 B (four times); 9. 75 C.
    (Implied) In Ep. 1 ad Cor., 9. 79 B.
εἰ and pres. opt. with pres. inf. (ind.):
    In Ep. 1 ad Cor., 16. 134 E (orat. ob.).
εἰ and pres. opt. with pres. ind.:
    In Ep. 1 ad Cor., 16. 135 C; 22. 192 B; 22. 199 E (twice).
εἰ and pres. opt. with ἄν with pres. ind.:
    In Ep. 1 ad Cor., 24. 216 D.
εἰ and pres. opt. with pres. ind.:
    In Ep. 1 ad Cor., 25. 220 E; 25. 225 E.
εἰ μή and pres. opt. with pres. ind.:
    In Ep. 1 ad Cor., 28. 251 B.
εἰ and pres. opt. with pres. ind.:
    In Ep. 1 ad Cor., 33. 302 A; 35. 323 D; 35. 329 A; 36. 348 B; 39. 372 E
        (twice); (implied) 39. 373 D; In Ep. 2 ad Cor., 2. 438 A; 13.
        533 A; 29. 640 B.
    (Implied) In cap. 1 Ep. ad Galat., 664 E; 2 Ep. ad Galat., 691 E;
        5 Ep. ad Galat., 717 C.
    In Ep. ad Eph., cap. 2, 4. 29 A (five times); 4, 11. 88 F; 4, 15. 112 E;
        4, 16. 116 F; 5, 19. 140 B.
    In Ep. ad Phil., cap 3, 10. 282 E; (implied) 4, 13. 302 C (eleven times).
    In Ep. 1 ad Thess., cap. 5, 10. 496 C; 5, 10. 498 C (twice); In Ep. 2 ad
        Thess., cap. 3, 5. 542 F; (implied) 3, 5. 543 F.
    In Ep. 1 ad Tim., Argumentum, 574 C; (implied) 548 D (twice);
        554 E; cap. 3, 10. 599 F (twice); 3, 10. 601 E; In Ep. 2 ad Tim.,
        cap. 2, 5. 686 C; (implied) 686 B; 2, 5. 690 B; (implied) 3, 7.
        704 E; 4, 10. 727 B.
    In Ep. ad Tit., cap. 1, 2. 737 D (twice); (implied) 2, 2. 747 B (twice);
        2, 4. 751 E; 2, 5. 757 D; 3, 6. 766 D.
    In Ep. ad Philemon, 1. 755 D; (implied) 3. 788 E; (implied) 3. 788 F.
    In Ep. ad Heb., cap 2, 3. 27 B; 6, 9. 93 D (twice); 6, 9. 98 B; 9, 16.
        162 C.
εἰ and pres. opt. with (perf.) pres. ind.:
    In Ep. ad Heb., cap. 11, 24. 225 C.
εἰ and pres. opt. with (pres. inf.) ind.:
    In Ep. ad Heb., cap. 11, 25. 233 B.
εἰ and pres. opt. with pres. ind.:
    In Ep. ad Heb., cap. 13, 34. 317 B.
    (Implied) X. Hom. In Illud Messis Quidem Multa, 388 D.
    Ecloga de Temperantia, 4. 461 B.
    Ecloga de Humilitate Animi, 7. 482 B.

εἰ and pres. opt. with fut. ind. (continued):
    Ecloga de Divitiis et Paupertate, 11. 507 D (twice).
    Ecloga de Avaritia, 15. 536 D.
    Ecloga de Tristitia et Moerore, 19. 553 E.
    Ecloga de Patientia et Longanimitate, 22. 570 E (twice).
εἰ and pres. opt. with ἄν with pres. ind.:
    Ecloga de Futuro Judicio, 25. 616 C.
εἰ and pres. opt. with pres. ind.:
    Ecloga de Virtute et Vitio, 26. 621 D; (implied) 26. 629 A.
    Ecloga In S. Diem Natalem Xti., 34. 697 B.

We find that Saint John Chrysostom uses the conditional form having εἰ with the Present Optative followed by the Present Indicative 208 times.

εἰ with the Present Optative occurs 208 times.

The combination of εἰ with the optative and ἄν in the protasis occurs 4 times.

(5) *Conditions having εἰ and the Optative in the Protasis, followed by a primary tense of the Indicative in the Apodosis.*

εἰ and the Present Optative, followed by the Future Indicative.

In the case of this kind of condition, the distinction between the use of the Aorist Optative and that of the Present Optative in the protasis is so fine as to be beyond the scope and purpose of this study. The general distinction holds, that is, that the aorist refers to a single point in time, and the present has a more generalized meaning. The point of importance for the present work is that the optative mood is found in the protasis of a condition that has a future indicative in the apodosis.

The remarks made in sections 2 and 4 hold for this section also.

Examples:

εἰ δὲ καὶ τούτου τις ἀσθενέστερος εἴη, καὶ τῆς συμμέτρου τῆς ἀπὸ κρεῶν βοηθείας δέοιτο, οὐδὲ τούτου αὐτὸν ἀπείρξομεν.
<div align="right">In Ep. 2 ad Cor., 19. 575 D.</div>

εἴ τις τὴν ἡμετέραν πρὸς ἀκρίβειαν ἐθέλοι βασανίζειν ψυχήν, πολλὰ αὐτῆς εὑρήσει τὰ σαθρά.   De Sacerdotio, 6. 426 D.

εἰ AND PRESENT OPTATIVE FOLLOWED BY THE FUTURE INDICATIVE.

εἰ and pres. opt. with fut. ind.:

    Ad Theodor. Lapsum, 1. 23 D (twice); 2. 61 B (three times).

    Adv. Oppugnatores Vitae Monasticae, 1. 63 B; 1. 69 B; 1. 71 B; 3. 110 C.

    De Compunctione ad Demet., 1. 123 D; 1. 128 A.

    Ad Stagirium a Daemone Vexatum, 2. 195 A; 2. 203 C.

    Contra Eos Qui Subintroductas Habent Virgines, 228 D; 237 B.

εἰ and pres. opt. with ἄν with fut. ind.:

    Contra Eos Qui Subintroductas Habent Virgines, 239 C.

εἰ and pres. opt. with fut. ind.:

    Contra Eos Qui Subintroductas Habent Virgines, 241 E.

    Quod Regulares Feminae Viris Cohabitare non Debeant, 259 E.

    De Virginitate, 289 A.

    De Sacerdotio, 4. 406 D (four times); 4. 412 D; 5. 419 D; 5. 426 D; 5. 435 A.

    Contra Anomoeos, 5. 514 D (twice); 7. 534 A.

    Contra Jud. et Gent., 558 B.

    Adv. Jud., 4. 618 E (twice).

εἰ and pres. opt. with ἄν with fut. ind.:

    Adv. Jud., 6. 651 C.

εἰ in pres. opt. with fut. ind.:

    De Lazaro, 1. 710 A (five times); 2. 735 C.

    Ad Pop. Ant., 1. 8 D; 5. 66 E; 5. 67 B; 5. 70 E.

    De Resurrectione Mortuorum, 429 C.

    De Sancto Babyla Cont. Jul. et Gent., 541 C; 572 C; 576 E.

    Non Esse Ad Gratiam Concionandam, 665 C.

    In Illud Salutate Priscillam Et Aquilam, 2. 190 E.

    De Eleemosyna, 259 A.

    Quod Nemo Laeditur Nisi A Seipso, 464 C (or. ob.) (twice).

    Ad Eos Qui Scandalizati Sunt, 1. 466 B (or. ob.).

    Ep. ad Olympiada, 2. 541 B (twice); 4. 576 C (twice).

    Ep. ad Moysen Episcopum, 90. 641 B.

    In cap. 1 Genes., 4. 31 B; 2. 12 A.

εἰ μή and pres. opt. with fut. ind.:

    In cap. 1 Genes., 11. 85 E.

εἰ and pres. opt. with fut. ind.:

    In cap. 1 Genes., 8. 61 B.

εἰ μή and pres. opt. with fut. ind.:

    In cap. 1, Genes., 10. 72 C.

εἰ and pres. opt. with fut. ind.:

    In cap. 1 Genes., 10. 78 C; 11. 83 C (twice); 11. 84 E; 11. 85 A (twice); 15. 121 E; 5 Genes., 21. 190 C; 13 Genes., 34. 341 D; 17 Genes., 40. 408 A (twice); 40. 411 C (or. ob.); 37 Genes., 60. 580 E.

    In Genesim Sermo, 4. 660 B (twice).

    In Psalm., 8. 90 A; 44. 172 D; 48. 220 A; 111. 278 B; 115. 315 D; 137. 407 D.

    In Isaiam, cap. 2. 21 E; 7. 85 B.

εἰ and pres. opt. with fut. ind. (continued):

In Illud Domine Non Est in Homine, 160 D.

In Danielem, 2. 216 E.

εἰ and pres. opt. with ἄν with fut. ind.:

In Danielem, 2. 217 A.

εἰ and pres. opt. with fut. ind.:

Contra Ludos et Theatra, 272 C (twice); 276 C.

Synopsis Sacrae Scripturae, 388 A.

In Matt., 5. 75 B (twice); 14. 182 D; 17. 229 B; 34. 395 B; 57. 577 E; 58. 589 A (three times); 88. 830 C.

In Joan. 1. 7 C; 2. 12 A; 3. 21 D; 4. 28 B; 5. 36 E; 8. 50 B; 11. 64 B; 21. 121 D; 21. 123 D (twice); 29. 165 C; 40. 236 A; 57. 332 E; 66. 397 A; 81. 478 B; 81. 480 D; 86. 514 D; 88. 530 A (twice).

In Acta Apostolorum, 2. 21 E; 17. 142 D (twice); 19. 157 C; 26. 208 A.

εἰ and pres. opt. and ἄν with fut. ind.:

In Acta Apostolorum, 52. 396 A.

εἰ and pres. opt. with fut. ind.:

In Acta Apostolorum, 55. 415 D.

In Ep. ad Rom., 9. 518 A (twice); 10. 523 C.

In Ep. 1 ad Cor 1. 8 A; 11. 88 A; 14. 124 A; 17. 148 D.

εἰ μή and pres. opt. with fut. ind.:

(Implied) In Ep. 1 ad Cor., 23. 203 A.

εἰ and pres. opt. with fut. ind.:

In Ep. 1 ad Cor., 25. 225 D; 33. 303 B; 33. 306 B; 34. 317 A.

εἰ μή and pres. opt. with fut. ind.:

In Ep. 1 ad Cor., 34. 317 C.

εἰ and pres. opt. with fut. ind.:

In Ep. 1 ad Cor., 34. 320 C (twice); 35. 323 B (three times); 44. 411 E; 2 ad Cor., 2. 436 E.

εἰ μή and pres. opt. with fut. ind.:

In Ep. 2 ad Cor., 9. 501 C.

εἰ and pres. opt. with fut. ind.:

In Ep. 2 ad Cor., 19. 575 D (twice); 26. 619 B.

In cap. 6 Ep. ad Galat., 724 A.

In Ep. ad Eph., cap. 1, 2. 12 C; 1, 3. 21 A; 4, 14. 108 B; 4. 16. 117 A; 5, 19. 137 F (twice); 5, 19. 138 E; 6, 21. 158 E; 6, 22. 167 D; 6, 22. 173 C.

In Ep. ad Phil., 4, 14. 308 B.

In Ep. ad Col., cap. 3, 9. 391 F (twice); 4, 11. 404 F.

In Ep. 1 ad Thess., cap. 4, 6. 472 B; 5, 9. 493 C.

In Ep. 1 ad Tim., cap. 6, 17. 648 B; 2 ad Tim., cap. 3, 8. 712 D.

In Ep. ad Tit., cap. 3, 6. 769 A.

In Ep. ad Heb., cap. 1, 2. 23 B; 3, 4. 38 C.

(Implied) In Ep. ad Heb., cap. 3, 4. 38 C.

In Ep. ad Heb., cap. 3, 4. 49 D.

Ecloga de Temperantia, 4. 461 B.

Ecloga de Humilitate Animi, 7. 481 C; 7. 482 C.

Ecloga de Divitiis et Paupertate, 11. 506 A.

Ecloga de Ingluvie et Ebrietate, 12. 512 E; 12. 513 A.

Ecloga de Mulieribus et Pulchritudine, 14. 523 D.

Ecloga de Eleemosyna et Hospitalitate, 23. 596 A.

εἰ and pres. opt. with fut. ind. (continued):
    Ecloga de Peccato et Confessione, 24. 606 D; 24. 607 D; 24. 610 B.
    Ecloga de Rerum Humanarum Conditione, 42. 743 D (twice).

We find that Saint John Chrysostom uses the conditional form having εἰ with the Present Optative followed by the Future Indicative 191 times.

εἰ with the Present Optative occurs 191 times.

The combination of εἰ with the optative and ἄν in the protasis occurs 2 times.

ἄν is used with the Future Indicative 2 times.

εἰ AND AORIST OPTATIVE FOLLOWED BY PRESENT INDICATIVE.

εἰ and aor. opt. with pres. ind.:
    Ad Theodor. Lapsum, 1, 7 D; 2. 41 E; 2. 48 B.
    (Implied) Adv. Oppugnatores Vitae Monasticae, 3. 85 D.
    Adv. Oppugnatores Vitae Monasticae, 3. 85 D.
    De Compunctione ad Demetrium, 1. 124 B; 1. 138 C.
    Ad Stagirium a Daemone Vexatum, 1. 167 E; 2. 180 C; 2. 192 C.
    Quod Regulares Feminae Viris Cohabitare Non Debeant, 259 A; 264 C;
        264 D.
    De Virginitate, 315 B.
    De Sacerdotio, 2. 375 C; 2. 379 C (twice); 4. 406 A; 5. 423 C.
    Contra Anomoeos, 7. 501 C; 7. 512 B.
    Contra Judaeos, 1. 598 E; 3. 607 A.
    Adv. Jud., 8. 674 C.
    De Lazaro, 3. 739 B; 5. 762 C.
    Ad Pop. Ant., 6. 78 C; 20. 211 D; 19. 198 A; 14. 149 D; 17. 175 D;
        11. 119 C (twice); 11. 121 A (twice); 3. 44 D; 2. 22 B; 1. 19 D;
        12, 32 C; 17. 178 E.
εἰ μή and aor. opt. with pres. ind.:
    De Poenitentia, 5. 312 D.
εἰ and aor. opt. with pres. ind.:
    De Resurrectione Mortuorum, 428 A; 430 D.
    De S. Pelagia Virg. et Mart., 590 A.
εἰ μή and aor. opt. with pres. ind.:
    In Paralyticum Demissum per Tectum, 36 E.
εἰ and aor. opt. with pres. ind.:
    In Paralyticum Demissum per Tectum, 37 E.
    De Mutatione Nominum, 2. 109 E.
    In Illud Salutate Priscillam et Aquilam, 1. 74 B; 1. 174 E.
εἰ and aor. opt. and ἄν with pres. ind.:
    In Illud Salutate Priscillam et Aquilam, 1. 175 A.
εἰ and aor. opt. with pres. ind.:
    In Illud Salutate Priscillam et Aquilam, 1. 175 C.
    Ep. ad Innocentium, 1. 520 A; 2. 522 A.
    Ep. ad Olympiada, 2. 537 B; 6. 581 C; 14. 596 D; 14. 600 A; 14. 601
        B (twice).

(6) *Conditions having εἰ with the Optative in the Protasis, followed by a primary tense of the Indicative in the Apodosis.*

εἰ with the Aorist Optative, followed by the Present Indicative.

Again it is sufficient to refer to the foregoing sections of this chapter, sections 2, 4, and 5.   In this type of condition, as has been noted in the preceding remarks, the present indicative in the apodosis makes the futurity of the condition the general proleptic futurity that results from the character of the indicative in such conditions.   The difference between conditions that have the present indicative in the apodosis, whether they have the present or aorist optative in the protasis is slight.   As has been said in he preceding section, 5, the general distinction between present and aorist is sufficient.

Examples:

εἰ δέ τις λόγων ἅψαιτο τῶν ἔξωθεν . . . τοῦτον ἀποδέχονται καὶ θαυμάζουσι.   De Sacerdotio, 2. 379 C.

. . . εἴ τις ἀποδύσειέ τινα τῶν ἐλευθέρων, αἰσχύνεται καὶ συστέλλεται καὶ φεύγει.   In Acta Apostolorum, 25. 207 A.

εἰ AND AORIST OPTATIVE FOLLOWED BY PRESENT INDICATIVE.

εἰ and aor. opt. with pres. ind.:
    Ep. ad Phoenicios Presb., 123. 664 B.
    Ep. ad Elpidium Episc., 131. 676 D.
    Ep. ad Cyriacum Episc., 202. 712 D.
εἰ μή and aor. opt. with pres. ind.:
    In cap. 1 Genes., 9. 69 B.
εἰ and aor. opt. with pres. ind.:
    (Implied) In cap. 1 Genes., 6. 40 E; 7. 54 E; 17. 148 C; 7 Genes., 25.
        236 D; 9 Genes., 27. 264 A; 14 Genes., 35. 355 C (twice); (implied) 27. Genes., 54. 524 D; 29 Genes., 56. 539 E; 38 Genes., 60. 582 B.
εἰ μή and aor. opt. with pres. ind.:
    In cap. 42 Genes., 62. 613 E.
εἰ and aor. opt. with pres. ind.:
    In cap. 46 Genes., 65. 621 D; 48 Genes., 66. 630 C.
    In Psalm., 4. 10 C; 5. 38 D; 7. 54 A; 49. 232 D; 123. 347 C; 142. 448 A; 142. 451 D.
    In Isaiam, cap. 2. 21 A; 3. 39 B.
    De Perfecta Caritate, 298 A.
εἰ μή and aor. opt. with pres. ind.:
    Synopsis Sacrae Scripturae, 324 D.

εἰ and aor. opt. with pres. ind.:
    Synopsis Sacrae Scripturae, 341 D.
    In Matt., 4. 56 A.
    In Matt., 4. 56 A; 7. 113 A.
εἰ and aor. opt. with pres. ind.:
    In Matt., 27. 327 A; 28. 337 B (or. ob.); 55. 559 B; 59. 603 C; 69.
        684 D; 80. 770 B; 84. 801 A.
εἰ μή and aor. opt. with pres. ind.:
    In Matt., 85. 808 D.
εἰ and aor. opt. with pres. ind.:
    In Matt., 89. 837 B; 90. 843 C.
    In Joan., 1. 1 B; 4. 31 E.
εἰ and aor. opt. and ἄν with pres. ind.:
    In Joan., 5. 41 C (twice).
εἰ and aor. opt. with pres. ind.:
    In Joan., 16. 89 E; 36. 210 A; 64. 384 A; 84. 502 E.
    In Acta Apostolorum, 6. 53 E; 19. 159 C (twice); 25. 207 A.
εἰ μή and aor. opt. with pres. ind.:
    In Acta Apostolorum, 38. 293 B.
εἰ and aor. opt. with pres. ind.:
    In Acta Apostolorum, 49. 370 D; 51. 387 B; 52. 394 D; 55. 416 A.
    In Ep. ad Rom., 2. 441 C; 3. 452 C (twice); 12. 567 B.
    In Ep. 1 ad Cor., 9. 77 B.
εἰ μή and aor. opt. with pres. ind.:
    In Ep. 1 ad Cor., 9. 79 A (twice).
εἰ and aor. opt. with pres. ind.:
    In Ep. 1 ad Cor., 10. 85 E.
εἰ and aor. opt. and ἄν with pres. ind.:
    In Ep. 1 ad Cor., 13. 109 E.
εἰ and aor. opt. with pres. ind.:
    In Ep. 1 ad Cor., 18. 156 B; 25. 223 C; 27. 246 B; (implied) 27. 249 A.
εἰ and aor. opt. and ἄν with pres. ind.:
    (Implied) In Ep. 1 ad Cor., 28. 250 D.
εἰ and aor. opt. with pres. ind.:
    (Implied) In Ep. 1 ad Cor., 34. 318 D (twice); (implied) 39. 368 E;
        2 ad Cor., 4. 461 E; 11. 514 A; 19. 575 C; 30. 649 E (twice).
    In cap. 1 Ep. ad Galat., 665 C; 674 E.
    (Implied) In Ep. ad Eph., cap. 4, 9. 74 A; (implied) 1, 2. 12 B; 4, 10.
        76 E; 4, 11. 85 B; 4, 14. 104 B; 4, 15. 317 F.
    (Implied) In Ep. ad Col., cap. 1, 2. 334 D.
    In Ep. 1 ad Thess., cap. 3, 3. 445 B.
    In Ep. 1 ad Tim., cap. 2, 6. 583 A; 2, 7. 588 E (twice); 3, 10. 601 A
        (twice); 4, 12. 611 B; (implied) 5, 14. 632 A; 5, 16. 642 D;
        2 ad Tim., 1, 3. 673 E; 3, 6. 698 F; 3, 8. 713 B; 3, 8. 712 C.
    In Ep. ad Tit., cap. 2, 4. 751 E; 2, 4. 753 B; 3, 6. 769 E.
    In Ep. ad Heb., cap. 1, 2. 21 B; 3, 4. 48 B; (implied) 3, 4. 50 C; 4, 6.
        69 D; 9, 15. 153 A.
εἰ and aor. opt. and ἄν with pres. ind.:
    (Implied) Ecloga de Temperantia, 4. 461 B.
εἰ and aor. opt. with pres. ind.:
    Ecloga de Doctrina et Correptione, 6, 478 A.

εἰ μή and aor. opt. with pres. ind.:
    (Implied) Ecloga de Ingluvie et Ebrietate, 12. 515 E.
    Ecloga de Avaritia, 15. 536 B.
εἰ and aor. opt. with pres. ind.:
    Ecloga de Avaritia, 15. 536 B (twice).
    Ecloga de Peccato et Confessione, 24. 599 E.
    Ecloga de Morte, 31. 672 E.
εἰ and aor. opt. and ἄν with pres. ind.:
    Ecloga de Morte, 31. 674 D.
    Ecloga de Liberorum Educatione, 27. 639 E.
    Ecloga In S. Diem Natalem Christi, 34. 701 E.
εἰ and aor. opt. with pres. ind.:
    (Implied) Ecloga de Laudibus S. Pauli Apostoli, 30. 658 B.

We find that Saint John Chrysostom uses the conditional form having εἰ with the Aorist Optative in the protasis, followed by the Present Indicative in the Apodosis 181 times.

The combination of εἰ with the optative and ἄν in the protasis occurs 9 times.

(7) *Past General Conditions.*

    This form of condition has εἰ and the Optative in the protasis, followed by the Imperfect Indicative or its equivalent in the apodosis.

This type of condition is used to state a condition that was constantly true in the past, as a general rule. Ordinarily, the form is simply εἰ and the optative in the protasis, followed by the imperfect indicative in the apodosis.[5] Occasionally, however, the apodosis may contain an iterative imperfect or aorist with ἄν.[6] The force of this ἄν makes the habitual state of the conclusion more vivid. An example of the condition without ἄν in the apodosis is seen in the following sentence: " If ever he saw anything to eat anywhere, he always distributed it." X. A. 4. 5. 8. We see the force of the ἄν in the following: " If ever anyone seemed to be lagging, he *would* always pick out the likely man and strike him." X. A. 2. 3. 11.

This type of condition is classical.

St. John Chrysostom uses the less usual form of the Past General Condition.

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[5] For this see Smyth, Greek Grammar for Colleges, section 2340.
[6] On this point see Smyth, Greek Grammar for Colleges, section 2341.

    7

Examples:

εἴ τινα συμβαίη τὴν ἐπὶ θάνατον ἀπενεχθῆναι, μηδένα τῇ θέᾳ τῆς συμ-
φορᾶς ἐμπρησθέντα θόρυβόν τινα ποιῆσαι καὶ ταραχὴν, πόρρωθεν ἐφόβουν
οἱ στρατιῶται πάντας προκαταλαμβάνοντες αὐτῶν τῷ δέει τὴν διάνοιαν.

<div align="right">Ad Pop. Ant., 13. 134 B.</div>

ἀλλ᾽ εἰ μὴ καὶ τοὺς ταφέντας καθυβρίσαιεν οὐδὲν ἐνόμισαν νεανικὸν
ποιεῖν.   Ad Pop. Ant., 21. 217 B.

THE OPTATIVE IN PAST GENERAL CONDITIONS (Aorist Optative).

εἰ and aor. opt. followed by imperf. ind.:
  Ad Pop. Ant., 1. 8 B.
εἰ and aor. opt. and ἄν followed by inf. (imperf.):
  Ad Pop. Ant., 1. 9 A.
εἰ and aor. opt. followed by aor. ind.:
  Ad Pop. Ant., 1. 13 C; 2. 33 A.
εἰ and aor. opt. followed by imperf. ind.:
  Ad Pop. Ant., 13. 134 B; 13. 135 E; 14. 145 C (twice).
εἰ and aor. opt. followed by aor. ind.:
  Ad Pop. Ant., 17. 174 C; 21. 217 A.
  In cap. 7 Genes., 25. 237 A.
εἰ and aor. opt. followed by imperf. ind.:
  In cap. 11 Genes., 31. 12 E.
  De Davide et Saule, 1. 750 E.
εἰ and aor. opt. followed by aor. ind.:
  In Illud Vidi Dominum, 3. 117 D.
εἰ and aor. opt. followed by imperf. ind.:
  Synopsis Sacrae Scripturae, 341 A.
εἰ and aor. opt. followed by aor. ind.:
  Synopsis Sacrae Scripturae, 342 A (twice); 342 B.
  In Matt., 54. 553 B.
εἰ μή and aor. opt. followed by imperf. ind.:
  In Ep. 1 ad Cor., 21. 179 C; 25. 226 A.
εἰ and aor. opt. followed by imperf. ind.:
  In cap. 2, Ep. ad Galat., 681 A.
εἰ and aor. opt. followed by aor. ind.:
  In Ep. ad Heb., cap. 11, 23. 213 C.
εἰ μή and aor. opt. followed by imperf. ind.:
  Ecloga de Dilectione, 1. 432 B.
  Encomium in S. Paulum Apostolum, 36. 717 C (twice).
εἰ and aor. opt. followed by aor. ind.:
  De Compunctione ad Demetrium, 1. 129 D.
  Ad Stagirium a Daemone Vexatum, 3. 223 A.
  De Sacerdotio, 3. 400 C.
  De Sancta Pelagia, Virg. et Mart., 1. 598 D.
  In cap. 26 Genes., 51. 504 B.
ἐάν and aor. opt. followed by aor. ind.:
  In Joan., 47. 278 A.

εἰ and aor. opt. followed by aor. ind.:
   In Acta Apostolorum, 35. 271 B.
εἰ μή and aor. opt. followed by aor. ind.:
   In Ep. 2 ad Cor., 4. 460 B.
κἄν and aor. opt. followed by aor. inf. (ind.):
   In cap. 1, Ep. ad Galat., 670 C.
εἰ and aor. opt. followed by aor. inf. (ind.):
   In cap. 3, Ep. ad Galat., 698 B.
εἰ and aor. opt. followed by aor. ind.:
   In Ep. ad Eph., cap. 1, 2. 10 F.
   In Ep. 1 ad Thess., cap. 4, 5. 462 A.
εἰ μή and aor. opt. followed by aor. ind.:
   In Ep. ad Heb., cap. 2, 3. 31 D.
εἰ and aor. opt. followed by aor. ind.:
   Ecloga de Morte, 31. 677 E.
   Ecloga de Veneranda Cruce, 38. 721 D.

THE OPTATIVE IN PAST GENERAL CONDITIONS (Present Optative).

εἰ and pres. opt. followed by aor. ind.:
   De Sacerdotio, 1. 365 B.
   In Paralyticum Demissum per Tectum, 33 E.
   In Illud Propter Fornicationes Uxorem, 198 C.
εἰ and pres. opt. followed by imperf. ind.:
   De Verbis Apostoli Habentes Eumdem Spiritum, 2. 274 B.
   Ad Pop. Ant., 13. 135 E.
   In Matt., 88. 829 A.
   In Joan., 3. 24 E; 31. 180 D.
εἰ and pres. opt. followed by aor. ind.:
   In Ep. 2 ad Tim., cap. 4, 10. 725 F (twice).
κἄν and pres. opt. followed by imperf. ind.
   In Ep. ad Heb., cap. 11, 23. 213 C.
εἰ and pres. opt. followed by imperf. ind.:
   Ecloga de Peccato et Confessione, 24. 610 E.
   Ecloga de Virtute et Vitio, 26. 631 B.
   Adv. Oppugnatores Vitate Monasticae, 3. 84 B (twice).
εἰ and pres. opt. followed by aor. ind.:
   De Beato Philogonio, 6. 496 E.
εἰ μή and pres. opt. followed by aor. ind.:
   Contra Judaeos, 1. 592 B.
εἰ and pres. opt. followed by aor. ind.:
   De Lazaro, 3. 742 A.
   Ad Pop. Ant., 2. 25 A.
   In Ep. 1 ad Cor., 21. 179 A; 32. 289 A; 2 ad Cor., 12. 528 D (twice);
      12. 528 E.

εἰ WITH THE PRESENT OPTATIVE FOLLOWED BY THE IMPERFECT INDICATIVE AND ἄν.

εἰ μή and pres. opt. with imperf. ind. and ἄν:
   De SS. Martyribus, 711 B.
   In Ep. 2 ad Cor., 12. 528 E (twice).

εἰ WITH THE PRESENT OPTATIVE FOLLOWED BY THE AORIST INDICATIVE AND ἄν.

εἰ and pres. opt. and ἄν with aor. ind. and ἄν.
  Ecloga de Providentia, 10. 498 B.
  In Ep. 2 ad Cor., 12. 258 E (twice).

εἰ WITH THE AORIST OPTATIVE FOLLOWED BY THE AORIST INDICATIVE AND ἄν.

εἰ and aor. opt. with aor. ind. and ἄν:
  In Ep. ad Heb., cap. 11, 25. 233 D (twice).

We find that Saint John Chrysostom uses the form of the Past General Condition which has εἰ with the optative in the protasis followed by the imperfect indicative or its equivalent in the apodosis 73 times.

  εἰ and the Aorist Optative followed by the imperfect indicative or its equivalent occurs 41 times.

  εἰ and the Present Optative followed by the imperfect indicative or its equivalent occurs 25 times.

  εἰ with the Present Optative followed by the imperfect indicative and ἄν occurs 2 times.

  εἰ with the Present Optative followed by the aorist indicative and ἄν occurs 3 times.

  εἰ with the Aorist Optative followed by the aorist indicative with ἄν occurs 2 times.

The Optative in these conditions occurs 73 times.

The combination of εἰ with the Optative and ἄν in the protasis occurs 1 time.

(8) *Conditions having εἰ and the Present or Aorist Indicative in the Protasis, followed by the Present or Aorist Optative and ἄν.*

(1) Conditions having εἰ and the present indicative in the protasis, followed by the present optative and ἄν.

This type of condition belongs to the class which is less usually found in Attic Greek, but it is a classical form.[7] We have here

[7] On this point, see Smyth, Greek Grammar for Colleges, comparing section 2355 with section 2356.

what is actually a Simple Present condition. Ordinarily, this type of condition has εἰ with the present or perfect indicative in the protasis, followed by the present or perfect indicative in the apodosis. In addition to the apodosis usually found, it is permitted to use any form of the verb that is appropriate to the thought. Thus, if one desires to soften the statement of the conclusion, or if one has it in mind to make a sort of inference, one may use the optative with ἄν, potential, as the conclusion of a simple present condition. Using the simple present form of condition, one may say, "If you know this, I am surprised." But if one wishes to soften the conclusion, and at the same time to suggest an inference to the effect that the one addressed does not know, or may not know, then, one may use the potential optative in the apodosis. The condition then becomes softened to, "If you know this, I should be surprised." This, of course, is explained by the shifting of the point of view of the speaker that has been remarked in foregoing sections of this chapter.

(2) Conditions having εἰ and the aorist indicative in the protasis, followed by the present or aorist optative and ἄν.

The common Attic usage in conditions belonging to the Simple Past type employs εἰ with the imperfect, aorist, or pluperfect indicative in the protasis, followed by the imperfect aorist or pluperfect indicative in the apodosis. We find, however, that Attic usage allows a substitution of any form appropriate to the meaning in the apodosis instead of the usual form. Thus in a Simple Past condition, we may have an optative instead of the more common indicative form of the verb.

As regards the tense of the optative used in the apodosis of this less usual type of Simple Past conditions, it is enough to say that the broad, general distinction between present and aorist holds.

Saint John Chrysostom uses both the Present and Past Simple conditions in their less usual form.

Examples:

εἴ τις δύναται ταύτην ἀφιέναι τὴν φωνήν, εἴ τις ἔχει τὴν ψυχὴν ταύτης ἐφικομένην τῆς εὐχῆς, ἐγκαλεῖσθαι δίκαιος ἂν εἴη φεύγων.

De Sacerdotio 3. 385 D.

. . . καὶ πρὸς πᾶσαν τὴν κατὰ τὴν οἰκουμένην Ἐκκλησίαν εἰρηνεύειν ἂν εἴητε δίκαιοι, εἴ γε παντός ἐστε μέλη τοῦ σώματος.

In Ep. 1 ad Cor., 32. 285 E.

εἰ AND PRESENT OR AORIST INDICATIVE FOLLOWED BY PRESENT OR AORIST OPTATIVE AND ἄν.

εἰ and pres. ind. with pres. opt. and ἄν:
    Ad Theodor. Lapsum, 2. 38 E.
εἰ μή and aor. ind. with pres. opt. and ἄν:
    De Sacerdotio, 2. 371 B.
εἰ and pres. ind. with pres. opt. and ἄν:
    De Sacerdotio, 2. 378 C.
εἰ and aor. ind. with pres. opt. and ἄν:
    De Sacerdotio, 2, 379 A.
εἰ and pres. ind. with pres. opt. and ἄν:
    De Sacerdotio, 3. 385 D.
    In Kalendas, 705 A.
    Ad Pop. Ant., 12. 131 A; 7. 87 B.
    Cum in Pentecoste Acta. In Princip. Act., 4. 81 D.
    In cap. 1 Genes., 15. 118 C.
εἰ and aor. ind. with pres. opt. and ἄν:
    In cap. 1 Genes., 20. 175 C.
εἰ and pres. ind. with pres. opt. and ἄν:
    In cap. 17 Genes., 40. 406 E.
    In Psalm., 140. 431 B.
ὅσοι and pres. ind. with pres. opt. and ἄν:
    In Matt., 47. 490 D.
εἰ and aor. ind. with pres. opt. and ἀν:
    In Matt., 50. 517 D.
εἰ and pres. ind. with pres. opt. and ἀν:
    In Matt., 59. 595 A.
    In Joan., 25. 148 B; 27. 154 B; 80. 477 A; 82. 486 A.
    In Acta Apostolorum, 3. 34 A; 40. 307 C; 28. 224 C; 52. 394 E.
    In Ep. 1 ad Cor., 32. 285 E; 36. 339 A; 36. 348 B; 2 ad Cor., 27. 630 A.
    In cap. 1 Ep. ad Galat., 670 A; 673 B.
εἰ and aor. ind. with pres. opt. and ἄν:
    In Ep. ad Tit. cap., 2, 5. 760 F.
εἰ and pres. ind. with pres. opt. and ἄν:
    Ecloga de Oratione, 2. 450 A.
εἰ and aor. ind. with pres. opt. and ἄν:
    Ad Pop. Ant., 5. 114 E.
    In cap. 11, Genes., 31. 314 E.
εἰ and pres. ind. with pres. opt. and ἄν:
    Ecloga de Peccato et Confessione, 21. 610 D; 24. 610 E.
    Ecloga de Virtute et Vitio, 26. 631 A.
εἰ and pres. ind. with aor. opt. and ἄν:
    Ad Pop. Ant., 18. 183 E; 12. 131 A.
    In S. Eustathium Antioch., 603 A.

Non Esse ad Gratiam Concionandam, 660 C.
Ad Pop. Ant., 1. 14 B; 1, 13 B; 1. 9 B.
De Resurrectione Mortuorum, 434 C.
De Davide et Saule, 3. 773 C.

εἰ and pt. (pres. ind.) with aor. opt. and ἄν:
    In Psalm., 140. 432 A.
    In Matt., 22. 281 B.

εἰ and pres. ind. with aor. opt. and ἄν:
    In Matt., 35. 402 B; 57. 580 B,

εἰ and pr. (inf.) pres. ind. with aor. opt. and ἄν:
    In Ep. ad Rom., 1. 437 E.

εἰ and pres. ind. (implied) with aor. opt. and ἄν:
    In Ep. 1 ad Cor., 2. 13 D.

εἰ and pres. ind. with aor. opt. and ἄν:
    In Ep. 1 ad Cor., 26. 233 A.
    In cap. 1 Ep. ad Galat., 5. 720 E.

εἰ and aor. ind. with aor. opt. and ἄν:
    In Ep. ad Eph., cap. 4, 8. 54 E.

εἰ and pres. ind. (implied) with aor. opt. and ἄν:
    In Ep. ad Eph., cap., 4, 12. 92 F.

ὅπερ (εἰ) and pres. ind. with aor. opt. and ἄν:
    In Ep. 1 ad Thess., cap. 4, 5. 464 B (twice).

εἰ and aor. pt. (ind.) with aor. opt. without ἄν:
    In Ep. ad Heb., cap. 4, 6. 69 B.

εἰ and aor. ind. with aor. opt. and ἄν:
    In cap. 27 Genes., 53. 51 E.

εἰ and aor. (pt) ind. with aor. opt. and ἄν:
    In Matt., 23. 296 B.
    In Ep. 1 ad Cor., 32. 289 D.

εἰ μή and aor. ind. with aor. opt. and ἄν:
    In cap. 1, Ep. ad Galat., 677 B.
    In cap. 2, Ep. ad Galat., 680 B.

εἰ and aor. ind. with aor. opt. and ἄν:
    Ecloga de Patientia et Longanimitate, 22. 578 C.
    Ecloga de Laudibus S. Pauli Ap., 30. 662 C.
    In Ep. ad Tit., cap. 2, 2. 748 F.

We find that Saint John Chrysostom uses the less usual form of Present and Past Simple conditions 67 times.

εἰ with the Present or Aorist indicative, followed by the Present Optative with ἄν occurs 37 times.

εἰ with the Present or Aorist indicative followed by the Aorist Optative with ἄν occurs 29 times.

εἰ with the Aorist Indicative followed by the Aorist Optative without ἄν occurs 1 time.

The Optative in this type of condition occurs 67 times.

(9) *Conditions having* εἰ *and the Present or Aorist Optative in the Protasis, followed by the Present or Aorist Imperative in the Apodosis.*

In this kind of condition, we see exemplified again the principle noted previously that there is wide latitude permitted in the classical usage in the case of conditions. This form of condition is entirely classical.[8] The tense of the optative used in the protasis of such conditions is immaterial. We find both present and aorist optatives used. Here again the optative seems to be employed for the sake of stating a present or present-future protasis less distinctly than it would be stated by using the present or future tenses of the indicative. In a sentence like the following one, the point is obvious: " If anyone transgresses these injunctions, let him be accursed." Aes. 3, 110. Here the optative in the protasis serves two purposes: (1) to soften the statement, and (2) to suggest the inference that the condition is or would be dubious. The notion is rather, " If anyone should transgress," implying that such a thing would be unlikely.

Saint John Chrysostom uses this less usual form of condition.

Examples:

εἰ δέ τις ῥάκια ἠμφισμένος, ῥυπῶν, αὐχμῶν ἐπεισιέναι τῇ βασιλικῇ βούλοιτο τραπέζῃ, ὅρα ὅσα πείσεται . . .

In Ep. ad Heb. cap. 10, 17. 171 D.

εἴ τις τοίνυν ἔφ᾽ ὑψηλοῦ καθίσας πάντα κατιδεῖν δυνηθείη τὰ ἀνθρώπινα, ἐννόησον ὅσην καταγνώσεται ἀλογίαν . . .   In Joan. 82. 487 C.

εἰ AND PRESENT OPTATIVE FOLLOWED BY PRESENT OR AORIST IMPERATIVE.

εἰ and pres. opt. with pres. imv.:
    Ad Pop. Ant., 2. 30 A.
    De Sancto Babyla, Contra Jul. et Gent., 563 C.
    De S. Pelagia, Virg. et Mart., 1. 589 E.
    In Illud Salutate Priscillam et Aquilam, 2, 187 E.
εἰ and pres. opt. with aor. imv.:
    In Illud Propter Fornicationes Uxorem, 197 C (twice).

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[8] On this point see Smyth, Greek Grammar for Colleges, section 2359, compared with section 2364.

εἰ and pres. opt. with pres. imv.:
    De Verbis Apostoli Habentes Eumdem Spiritum, 3. 287 C.
    In Illud In Faciem Petri Restiti, 368 E.
εἰ and pres. opt. with aor. imv.:
    In Ep. ad Olympiada, 13. 593 D (twice).
    Ep. ad Arabum, 121. 662 C.
εἰ and pres. opt. with pres. imv.:
    In cap. 1 Genes., 18. 153 C.
    In Psalm., 12. 126 B; 46. 193 C.
εἰ and pres. opt. with aor. imv.:
    Ad Theodor. Lapsum, 1, 14 A; 2. 58 B.
εἰ and pres. opt. with pres. imv.:
    De Virginitate, 316 C (twice).
    De Sacerdotio, 3. 399 C.
    De Incomprehensibili, 2. 461 C (twice).
    De Beato Philogonio, 6. 496 C.
    Adv. Jud., 8. 680 E.
    De Lazaro, 3. 745 E.
    In Psalm., 148. 491 B.
    In Danielem, 2. 216 D.
εἰ and pres. opt. with aor. imv.:
    In Matt., 15. 185 D.
εἰ μή and pres. opt. with pres. imv.:
    In Joan., 34. 199 D.
εἰ and pres. opt. with aor. imv.:
    In Ep. ad Rom., 18. 641 C.
εἰ and pres. opt. with aor. imv.:
    In Ep. 1 ad Cor., 20. 172 E; 29. 259 D.
εἰ and pres. opt. with aor. imv.:
    In Ep. 2 ad Cor., 26. 623 A.
    In Ep. ad Eph., cap. 4, 11. 87 E; 5, 19. 138 C; 5, 19. 138 D.
εἰ and pres. opt. with aor. imv.:
    In Ep. ad Eph., cap. 5, 20. 156 C.
    In Ep. ad Phil., cap. 1, 4. 227 B.
εἰ and pres. opt. with pres. imv.:
    In Ep. ad Heb., cap. 3, 4. 49 A (twice).
εἰ and pres. opt. with pres. imv.:
    In Ep. ad Heb., cap. 10, 17. 171 D.
    7 Hom. Dicta in Templo S. Anastasiae, 369 D.
    Ecloga de Divitiis et Paupertate, 11. 504 E.
εἰ and pres. opt. with pres. imv.:
    In Acta Apostolorum, 7. 60 D.

εἰ AND AORIST OPTATIVE FOLLOWED BY PRESENT OR AORIST
IMPERATIVE.

εἰ and aor. opt. with aor. imv.:
    Ad. Theodor. Lapsum., 1. 13 D (twice).
εἰ and aor. opt. with pres. imv.:
    De Lazaro, 2. 736 A.
    In cap. 5 Genes., 21. 192 A; 17 Genes., 40. 408 C.

εἰ and aor. opt. with aor. imv.:
In cap. 26 Genes., 51. 502 C (twice).
εἰ and aor. opt. with pres. imv.:
De Anna, Sermo 4. 739 A.
De Davide et Saule, 3. 780 A.
In Matt., 33. 385 B.
εἰ and aor. opt. with aor. imv.:
In Matt., 63. 633 B.
εἰ and aor. opt. with pres. imv.:
In Matt., 90. 842 E.
εἰ and aor. opt. with aor. imv.:
In Joan., 82. 487 C.
In Ep. ad Rom., 2. 441 B (twice).
εἰ and aor. opt. with pres. imv.:
In Ep. ad Rom., 22. 682 C.
In Ep. 1 ad Cor., 19. 161 D.
In Ep. ad Tit., cap. 3, 6. 766 D.
εἰ and aor. opt. with aor. imv.:
In Ep. ad Heb., cap. 3, 4. 48 A (twice).
εἰ and aor. opt. with pres. imv.:
In Ep. ad Heb., cap. 3, 4. 49 A; 4, 6. 66 C.
εἰ and aor. opt. with aor. imv.:
Ecloga de Futuro Judicio, 25. 614 D; 25. 614 E.

We find that Saint John Chrysostom uses the conditional form with εἰ and the Present or Aorist Optative in the protasis followed by the Imperative in the apodosis 67 times.

εἰ and the Present Optative occurs 43 times.

εἰ and the Aorist Optative occurs 24 times.

(10) *Future More Vivid Conditions with the Optative.*

ἐάν with the Present or Aorist Subjunctive followed by the Present or Aorist Optative and ἄν.

This type of condition has some form of ἐάν and the subjunctive in the protasis, and commonly it is followed by the future indicative. In the case of the More Vivid Future conditions, as has been noted in other cases, the classical usage admits of a variety of apodoses. One of the possible apodoses is the Optative with ἄν instead of the future indicative. Here the optative serves as a weakened future.[9] When the future is used in the apodosis of a More Vivid Future condition, the conclusion is conceived as being

[9] On this point see Smyth, Greek Grammar for Colleges, sections 2356, 2323, and 2326d.

definite.   Given some future occurrence, some conclusion will follow as a matter of course.   When, on the other hand, the optative is used in the apodosis of such a condition, the statement of the contingency is made more indistinct.   The optative, then, denotes in these instances a less certain futurity.   This construction is classical.   It is easy to see how such a use of the optative arose. We may say, " If he will do it, I shall be glad."   Here the future condition ìs more vivid.   Or, we may say, " If he will do it, I should be glad."   In the second sentence, the optative would serve two ends: (1) it would soften the future, and (2) it might imply or suggest an implication to the effect that there is an element of dubiety regarding the eventuality of the condition.

Saint John Chrysostom used this less usual form of the Future More Vivid condition.

Examples:

. . . κἂν σφόδρα ἐπείγωνται τῶν πόνων λαβεῖν τοὺς καρποὺς, ἀώρους αὐτοὺς οὐκ ἂν ἀνάσχοιντο τρυγῆσαί ποτε.

Adv. Oppugnatores Vit. Monast. 3. 109 A.

ἂν δὲ οἱ μὲν μένωσιν, οἱ δὲ ἀώροις ἀπενεχθῶσι θανάτοις, οὐδὲ οὕτω καθαρὰν εὕροι τις ἂν παραμυθίαν.   De Virginitate, 315 E.

ὅταν, ἐάν OR ἄν AND PRESENT OR AORIST SUBJUNCTIVE FOLLOWED BY AORIST OPTATIVE AND ἄν.

ἐάν and pres. subj. with aor. opt. and ἄν:
    Adv. Oppugnatores Vitae Monast., 3. 109 A.
ἐάν and aor. subj. with aor. opt. and ἄν:
    Adv. Oppugnatores Vitae Monast., 3. 111 D.
ἄν and aor. subj. with aor. opt. and ἄν:
    De Virginitate, 315 E.
ὅταν and pres. subj. with aor. opt. without ἄν:
    In Kalendas, 706 B.
κἂν and pres. subj. with aor. opt. and ἄν:
    Ad Pop. Ant., 9. 101 E.
κἂν and aor. subj. with aor. opt. and ἄν:
    Ad Pop. Ant., 9. 102 D.
ἄν and pres. subj. with aor. opt. and ἄν:
    Ad Pop. Ant., 8. 85 D.
ἄν and aor. subj. with aor. opt. and ἄν:
    De Resurrectione Mortuorum, 429 D.
ἂν μή and aor. subj. with aor. opt. and ἄν:
    De Resurrectione Mortuorum, 430 E.
    De Sancta Pentecoste, 2. 473 B.

κἄν and aor. subj. with aor. opt. and ἄν:
    De X. Millium Talent. Debitore, 2 D.
ἐάν and aor. subj. with aor. opt. and ἄν:
    De Mutatione Nominum, 2. 107 E.
κἄν and aor. subj. with aor. opt. and ἄν:
    In cap. 8 Genes., 27. 256 B.
ἐάν and aor. subj. with aor. opt. and ἄν:
    In cap. 48 Genes., 66. 634 D.
κἄν and pres. subj. with aor. opt. and ἄν:
    In Psalm., 123. 347 C.
ἄν μή and aor. subj. with aor. opt. and ἄν:
    In Psalm., 127. 359 A.
ἐάν and pres. subj. with aor. opt. and ἄν:
    In Matt., 13. 176 A.
ἐάν and aor. subj. with aor. opt. and ἄν:
    In Matt., 22. 281 C; 35. 404 A.
κἄν and pres. subj. with aor. opt. and ἄν:
    In Joan., 37. 211 B.
    In Ep. 1 ad Cor., 24. 216 D.
ἐάν and aor. subj. with aor. opt. without ἄν:
    In Ep. 1 ad Cor., 39. 369 C.
ἐάν and aor. subj. with aor. opt. and ἄν:
    In Ep. 2 ad Cor., 12. 527 B.
κἄν and aor. subj. with aor. opt. and ἄν:
    In Ep. ad Col., cap. 1, 1. 332 C.
ἐάν and aor. subj. with aor. opt. and ἄν:
    In Ep. ad Heb., cap. 6, 11. 114 B.
    Ecloga de Mansuetudine et Injuriarum Memoria, 29. 648 C.
ἐάν and pres. subj. with aor. opt. and ἄν:
    Ecloga in S. Diem Natalem Xti., 34. 701 E.

ὅταν, ἐάν, ἄν AND PRESENT OR AORIST SUBJUNCTIVE, FOLLOWED BY PRESENT OPTATIVE AND ἄν.

ἐάν and pres. subj. with pres. opt. and ἄν:
    De Virginitate, 293 D.
ἄν and pres. subj. with pres. opt. and ἄν:
    De Sacerdotio, 3. 394 D.
ἐάν and aor. subj. with pres. opt. and ἄν:
    De Lazaro, 3. 740 D.
ἄν and pres. subj. with pres. opt. and ἄν:
    Ad Pop. Ant., 14. 143 E (twice); 6. 82 B.
κἄν and aor. subj. with pres. opt. and ἄν:
    In Dictum Illud Pauli Nolo Vos Ignorare, 228 B.
ἐάν and aor. subj. with pres. opt. and ἄν:
    In cap. 1 Genes., 10. 72 A.
ἐάν and aor. subj. with pres. opt. without ἄν:
    In cap. 39 Genes., 62. 595 C.
ἐάν and aor. subj. with pres. opt. and ἄν:
    In Illud Domine Non Est In Homine, 166 A.

ἐάν and aor. subj. with pres. opt. without ἄν:
    In Joan., 13. 72 B.
ὅταν μή and aor. subj. with pres. opt. and ἄν:
    In Acta Apostolorum, 14. 117 B.
ἐάν and aor. subj. with pres. opt. and ἄν:
    In Acta Apostolorum, 19. 153 A (Q. Acts, 8. 31); 19. 154 C (Q. Acts,
        8. 31).
ἄν and aor. subj. with pres. opt. and ἄν:
    In Ep. ad Rom., 10. 528 D (twice).
ἐάν and pres. subj. with pres. opt. and ἄν:
    In Ep. 1 ad Cor., 36. 333 B.
κἄν and pres. subj. with pres. opt. and ἄν:
    In cap. 1, Ep. ad Galat., 657 B.

We find that Saint John Chrysostom uses the less usual form
of the Future More Vivid condition with ἐάν and the Subjunctive
in the protasis, followed by the Present or Aorist Optative and ἄν
in the apodosis 45 times.

   ἐάν with the pres. or aor. subj., followed by the Aorist Optative
      and ἄν occurs 27 times.
   ἐάν with the pres. or aor. subj., followed by the Present Optative
      and ἄν occurs 18 times.

   The Optative in these conditions occurs 45 times.
   The Optative without ἄν occurs in the apodosis 4 times.

(11) *Conditions having εἰ and the Optative in the protasis followed*
by the Present or Aorist Subjunctive in the Apodosis.

This type of condition is among the rare forms used in the less
usual combinations of protasis and apodosis. The protasis expresses
the indistinct future or present-future, and the apodosis with the
subjunctive adds the notion of the hortatory form. Although this
combination is rare, it is found in Attic writers, and is classical.
For example, " But, if you will, let us agree that mantic too is a
knowledge of the future." P. Charm. 173, c. Here the optative
in " if you will " is completed by the more definite form in the
apodosis.[10]

Saint John Chrysostom used this form of condition.

[10] See Smyth, Greek Grammar for Colleges, section 2363.

Examples:

ταύτην τοίνυν διώκωμεν, εἰ βουλοίμεθα εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν.   In Ep. ad Heb. cap. 10, 18. 177 D.

εἰ δὲ προσφασίζοιτο πάλιν τὴν ἐρημίαν αὐτῆς μηδὲ οὕτως ἐλέγξῃς τὴν σκῆψιν . . . In Ep. 1 ad Cor. 44. 414 A.

εἰ AND PRESENT OPTATIVE FOLLOWED BY THE PRESENT OR AORIST SUBJUNCTIVE.

εἰ and pres. opt. with aor. subj.:
  De Lazaro, 1. 723 C.
  In Illud Si Esurierit Inimicus Tuus, 166 E.
  In Ep. ad Olympiada, 13. 593 D.
εἰ and pres. opt. with pres. subj.:
  In cap. 1 Genes., 2. 11 D.
εἰ and pres. opt. with aor. subj.:
  In cap. 9 Genes., 27. 267 E; 18 Genes., 42. 424 A; 42. 434 B; 19 Genes., 43. 442 A.
  In Psalm., 147. 488 C.
εἰ and pres. opt. with aor. subj. and ἄν:
  De Melchisideco, 267 D.
εἰ and pres. opt. with pres. subj.:
  In Matt., 17. 231 C.
εἰ and pres. opt. with aor. subj.:
  In Matt., 62. 624 E.
  In Joan., 9. 56 B; 51. 303 A.
  In Ep. 1 ad Cor., 33. 302 A (twice); 44. 414 A.
εἰ and pres. opt. with pres. subj.:
  In Ep. 1 ad Tim., cap. 5, 14. 633 C.
  In Ep. ad Heb., cap. 10, 18. 177 D.
εἰ and pres. opt. with aor. subj.:
  II Hom. De Eleazaro et VII Pueris, 397 D.

εἰ AND AORIST OPTATIVE FOLLOWED BY PRESENT OR AORIST SUBJUNCTIVE.

εἰ and aor. opt. with aor. subj.:
  Ad Illuminandos Catechesis, 1. 234 B.
  Ep. ad Callistratum Isauriae Episc., 200. 711 E.
  In Illud Domine Non Est In Homine, 161 D.
  In Matt., 31. 364 A.
εἰ and aor. opt. and ἄν with pres. subj.:
  In Joan., 3. 21 A.
εἰ and aor. opt. with aor. subj.:
  In Joan., 82. 487 C.
  In Acta Apostolorum, 1. 12 A.
εἰ and aor. opt. and ἄν with aor. subj.:
  In Acta Apostolorum, 1. 12 D.

εἰ and aor. opt. with pres. subj.:

In Acta Apostolorum, 3. 34 A; 15. 126 B.

εἰ and aor. opt. with aor. subj. and ἄν:

In Ep. 1 ad Cor., 12. 102 B (three times).

εἰ and aor. opt. with aor. subj.:

In cap. 6, Ep. ad Galat., 724 C.

In Ep. 2 ad Tim., cap. 1, 2. 666 A.

In Ep. ad Heb., cap. 3, 4. 48 A.

Ecloga de Mansuetudine et Injuriarum Memoria, 29. 652 C.

We find that St. John Chrysostom uses the form of condition which has εἰ and the Optative in the protasis, followed by the Present or Aorist Subjunctive in the Apodosis 37 times.

εἰ and the Present Optative followed by the Present or Aorist Subjunctive occurs 20 times.

εἰ and the Aorist Optative followed by the Present or Aorist Subjunctive occurs 17 times.

The Optative occurs in this kind of condition 37 times.

(12) *Conditions having ἐάν or ἄν with the Present or Aorist Optative in the Protasis, followed by the Present Indicative.*

The use of the particle ἐάν, for an earlier εἰ ἄν, with the optative mood seems not only unusual but also irregular. From the point of view of the best Attic Greek, this appears to be true. In the earlier use of the language, however, εἰ ἄν, or ἐάν, was used with both the Subjunctive and the Optative.[11] Since the derivation of ἄν, and hence of ἐάν, is unsettled, it is not possible to do more than to note the uses of the particle as it occurs.[12] What seems probable is this that in the earlier form of the language εἰ ἄν was used with indicative, subjunctive, and optative moods alike.[13] Further, it is evident from the use of the particle that in classical Greek εἰ is reserved for the indicative, and ἄν or εἰ ἄν or ἐάν for the subjunctive. To explain the use of ἄν with the optative in Homer and in post-classical Greek, it must be assumed that the earlier use was revived.

[11] On this point see Goodwin's Greek Moods and Tenses, section 460 and section 401.

[12] On this point see Gildersleeve's Syntax of Classical Greek, sections 423, 424, 425, 426, 427, 428.

[13] See Goodwin's Greek Moods and Tenses, section 401.

This goes to show, moreover, that the distinction between subjunctive and optative was never final and abrupt. We may say that this use of ἐάν with the Optative is very rare in Greek, being confined in the literary language to Homer, showing an earlier and freer usage. In Attic Greek the particle ἐάν or ἄν does not find a place.

The use of ἐάν with the optative in the works of Saint John Chrysostom may be assigned to two causes: (1) it may represent an earlier usage revived at a far distant date, as Silver Latin, for instance, shows the re-introduction of early forms; or (2) it may arise from the shifting of the speaker's point of view that has been noted so frequently in preceding sections of this chapter. The fact is that we find a type of condition having ἐάν with the Present or Aorist Optative in the protasis, followed the present Indicative.

The form as it stands may be called non-classical.

Accepting the form of this sort of condition, it falls naturally under the same head as conditions having εἰ with the Optative followed by a primary tense of the indicative.

Examples:

ἐὰν γοῦν ἀνάγκη ποτὲ ἐπέλθοι, πολλάκις δὲ καὶ φιλονεικήσαντες μόνον, τὸ χρήσιμον συνείδομεν.   In Acta Apostolorum, 27. 219 A.

οὕτω γὰρ οὐδὲ θαυμαστὰ φανεῖται, ἂν μή τις ἔνδον γενόμενος ἅπαντα καταμάθοι.   In Ep. 1 ad Cor., 33. 307 E.

ἐάν, ἄν OR κἄν WITH AOR. OPT., FOLLOWED BY THE PRES. IND.

κἄν and aor. opt. with pres. ind.:
    Ad Pop. Ant., 18. 187 C.
    Ad Episcopos, 526 B.
ἄν and aor. opt. with pres. ind.:
    In cap. 8, Genes., 26. 245 E.
ἐάν and aor. opt. with pres. ind.:
    In cap. 19, 43. 438 C.
κἄν and aor. opt. with pres. ind.:
    In cap. 40, 63. 600 C.
ἐάν and aor. opt. with pres. ind.:
    De Anna Sermo 1. 708 D (twice).
ἄν and aor. opt. with pres. ind.:
    In Psalm., 12. 126 B.
κἄν and aor. opt. with pres. ind.:
    In Illud Vidi Dominum, 6. 143 D.
    In Joan., 47. 277 D.

ἐάν and aor. opt. with pres. ind.:
    In Acta Apostolorum, 27. 219 A; 41. 314 B.
ἂν μή and aor. opt. with pres. ind.:
    In Ep. 1, ad Cor., 33. 307 E.
    In Ep. ad Eph., cap. 4, 4. 73 A; 4, 11. 88 A.

ἐάν, ἄν OR κἄν WITH PRESENT OPT., FOLLOWED BY PRES. IND.

κἄν and pres. opt. with pres. ind.:
    In Acta Apostolorum, 18. 152 B.
    In Ep. 2 ad Cor., 16. 553 A.
    Ecloga de Laudibus S. Pauli Apostoli, 30. 660 D.

We find that Saint John Chrysostom uses the form of conditional sentence having ἐάν with the Optative in the protasis, followed by the Present Indicative 18 times.

ἐάν with the Aorist Optative occurs 15 times.

ἐάν with the Present Optative occurs 3 times.

The Optative is used in this type of condition 18 times.

(13) *Conditions having ἐάν and the Present, Future or Aorist Optative in the protasis, followed by the Future Indicative.*

This type of condition is similar to the type treated in section 12 of this chapter. There the conditional sentence had ἐάν and the Optative in the protasis followed by the Present Indicative. The conditions under discussion have ἐάν and the Optative in the protasis followed by the Future Indicative. For the discussion of the use of ἐάν with the optative mood, we may refer to section 12 of this chapter. What is said there applies to the present form of condition. Allowing for the use of ἐάν with the Optative, instead of εἰ with the Optative, this type of condition is similar to that treated in sections 2 and 5 of this chapter.

Saint John Chrysostom uses the form of conditional sentence that has ἐάν and the optative followed by the future indicative.

Examples:

τὸν μὲν γαρ αἰσθητὸν πολέμιον κἂν φυλάξαιτό τις ῥᾳδίως τὸν δὲ ἀόρατον . . . οὐ δυνησόμεθα εὐκόλως διαφυγεῖν.

In Ep. ad Rom., 11. 529 D.

τί δὲ ἂν τῶν μὲν εἰς σὲ πλημμελημάτων μηδεμίαν ποιοῖτο φροντίδα, ὑπὲρ δὲ τῶν πρὸς τοὺς ὁμοδούλους φροντίζοι, οὐχὶ μείζονα ἐπάξεις τὴν τιμωρίαν; In Ep. 1 ad Cor., 8. 72 A.

ἐάν, ἄν, OR κἄν WITH THE AORIST OPTATIVE FOLLOWED BY THE FUTURE INDICATIVE.

ἐάν and aor. opt. with fut. ind.:
>Quod Regulares Feminae Viris Cohabitare non debeant, 260 C.
>De Virginitate, 312 C.

κἄν and aor. opt. with fut. ind.:
>In Martyres Aegyptios, 700 D.
>Ep. ad Olympiada, 14. 600 D.

ἐάν and aor. opt. with fut. ind.:
>In cap. 48, Genes., 66. 633 E.

κἄν and aor. opt. with fut. ind.:
>In Ep. ad Rom., 10. 529 D; 18. 640 E (twice).
>Ecloga de Mansuetudine et Injuriarum Memoria, 29. 654 B.
>In cap. 1 Genes., 20. 174 D.

ἐάν and aor. opt. with fut. ind.:
>Comparatio Regis et Monachi, 121 B (twice).

κἄν and aor. opt. with fut. ind.:
>Ep. ad Olympiada 14. 600 D.

ἐάν and aor. opt. with fut. ind.:
>In cap. 1 Genes., 11. 86 A.

ἐάν, ἄν, OR κἄν WITH PRESENT OPT. FOLLOWED BY FUT. IND.

ἄν and pres. opt. with fut. ind.:
>In Ep. 1 ad Cor., 8. 72 A (twice).

κἄν and pres. opt. with fut. ind.:
>In Ep. ad Col., Cap. 1, 1. 332 A (twice).
>In Ep. 1 ad Tim., cap. 3, 9. 596 E.

κἄν and pres. opt. with fut. ind.:
>Ecloga De Futuro Judico, 25. 615 A.
>De Compunctione ad Demet., 1. 138 D.

ἐάν WITH THE FUTURE OPTATIVE FOLLOWED BY THE FUTURE INDICATIVE.

ἐάν and fut. opt. with fut. ind.:
>In cap. 27, Genes., 54. 524 C.

We find that Saint John uses the form of conditional sentence having ἐάν with the optative in the protasis followed by the future indicative in the apodosis 22 times.

>ἐάν with the Aorist Optative in the protasis occurs 14 times.
>ἐάν with the Present Optative in the protasis occurs 7 times.
>ἐάν with the Future Optative in the protasis occurs 1 time.

The Optative occurs in this type of condition 22 times.

(14) *Conditions having ἐι with the Optative in the protasis followed by the Infinitive in the apodosis.*

Among the less usual types of conditional sentences, we find ἐι with the Optative in the protasis followed by the Infinitive in the apodosis. This form is not so usual as those that have a finite verb in the conclusion, but the infinitive may stand as the equivalent of finite forms.

Saint John Chrysostom uses this type of conditional sentence.

Examples:

εἰ σφόδρα βουληθεῖεν ἀρνήσασθαι, δυνηθῆναι. (Indirect)

> In Ep. 1 ad Cor., 38. 351 B.

εἴ τις ἐργαζόμενος τὸν Χριστὸν τρέφοι, καὶ ποτίζοι, καὶ ἐνδύοι, οὐδεὶς οὕτως ἀναίσθητος καὶ ἀμαθὴς . . . ἀπολλυμένην βρῶσιν ἐργάζεσθαι τὸν τοιοῦτον.   In Joan., 44. 260 A.

εἰ WITH THE AORIST OPTATIVE FOLLOWED BY THE INFINITIVE.

εἰ and aor. opt. with inf.:
> Ad Theodor. Lapsum, 1. 19 E; 1. 28 A; 2. 58 B.

εἰ μή and aor. opt. with inf.:
> Contra Judaeos, 1. 600 C.

εἰ and aor. opt. with inf.:
> Ad Pop. Ant., 17. 174 B.
> In Joan., 38. 221 B.
> In Ep. 1 ad Cor., 38. 351 C.
> In Ep. ad Heb., cap. 4, 6. 69 B.
> Ecloga de Mansuetudine et Injuriarum Memoria, 29. 647 D.

εἰ WITH THE PRESENT OPTATIVE FOLLOWED BY THE INFINITIVE.

εἰ and pres. opt. with inf.:
> Contra Judaeos, 1. 599 A.
> In Joan., 44. 260 A (three times).
> In Ep. 1 ad Cor., 19. 163 B (twice).

We find that Saint John Chrysostom uses the type of conditional sentence that has ἐι with the Optative in the protasis, followed by the Infinitive in the apodosis 15 times.

εἰ with the Aorist Optative occurs 9 times in protases.
εἰ with the Present Optative occurs 6 times in protases.

The Optative occurs 15 times in this type of condition.

(15) *Conditions having* εἰ *with the Imperfect Indicative in the protasis, followed by the Present or Aorist Optative in the apodosis, with* ἄν.

There are two ways of explaining this construction. The condition may be taken as an unreal condition in present time. We find that in Homer unreal Conditions are sometimes used with εἰ and the Imperfect Indicative in the protasis, followed by the Optative with κε or ἄν in the apodosis.[14] But although this kind of condition is not unknown in Homer, it is practically unknown in Attic prose. The second explanation of this form of condition is to take it as one of the less usual forms used in Attic Greek, in which the protasis is εἰ with the Imperfect Indicative, and the apodosis is a Potential Optative. This seems the better explanation.[15] It would not be too much to say, in spite of the rarity of the form in Attic prose, that Saint John Chrysostom reintroduced an earlier form of condition formerly more common. We shall treat this condition, however, as a less usual form, having εἰ and the Imperfect in the protasis, and the Potential Optative, with ἄν, in the apodosis. Thus, in the opinion of the writer, this is a simple condition in past time, having the less common form of apodosis.

Saint John Chrysostom uses this form of condition.

Examples:

καὶ πῶς ἂν ἔχοι ταῦτα λόγον, εἰ μὴ θεία δύναμις ἦν ἡ πάντα κατορθοῦσα δι' ἐκείνων;   In Ep. 2 ad Cor., 8. 496 E.

εἰ γὰρ διείργετο, οὐκ ἂν εἴη σῶμα, οὐκ ἂν εἴη κεφαλή.

In Ep. ad Eph. cap., 1, 3. 19 D.

εἰ WITH THE IMPERFECT INDICATIVE FOLLOWED BY THE
PRESENT OPTATIVE AND ἄν:

εἰ and imperf. ind. with pres. opt. and ἄν:
   De Beato Philogonio, 6. 495 B.
   In Joan., 3. 21 B; 80. 477 B.
εἰ μή and imperf. ind. with pres. opt. and ἄν:
   In Ep. 2 ad Cor., 8. 496 E.
εἰ and imperf. ind. with pres. opt. and ἄν:
   In Ep. ad Eph., cap. 1, 3. 19 D; 1, 3. 20 D; 1, 3. 21 A.

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[14] On this point see Smyth, Greek Grammar for Colleges, section 2311.
[15] On this point see Smyth, Greek Grammar for Colleges, section 2312.

εἰ WITH THE IMPERFECT INDICATIVE FOLLOWED BY THE AORIST OPTATIVE AND ἄν.

εἰ μή and imperf. ind. with aor. opt and ἄν:
    In Matt., 69. 686 B.

εἰ and imperf. ind. with aor. opt. and ἄν:
    In Joan., 58. 341 B.
    In Acta Apostolorum, 3. 31 E.

εἰ μή and imperf. ind. with aor. opt and ἄν:
    In Acta Apostolorum, 34. 261 C.

εἰ and imperf. ind. with aor. opt. and ἄν:
    In Ep. ad Phil., cap. 1, 3. 214 B; 3, 11. 287 C.
    Ecloga de Laudibus S. Pauli Apostoli, 30. 662 C.

We find that Saint John Chrysostom uses this simple condition in past time, having εἰ and the Imperfect Indicative in the protasis, followed by the Present or Aorist Optative and ἄν in the apodosis 14 times.

The Present Optative with ἄν occurs in the apodosis 7 times.
The Aorist Optative with ἄν occurs in the apodosis 7 times.

The Optative occurs in this kind of condition 14 times.

(16) *Conditions having εἰ with the Present or Aorist Optative in the protasis, followed by the Perfect Indicative in the apodosis.*

This less usual type of condition, which has εἰ and the Present or Aorist Optative in the protasis followed by the Perfect Indicative, is a rare form. Notwithstanding its rarity, it, like other less usual forms, is classical. It would seem that the protasis of this kind of condition is a modification of the protasis of a simple condition in present time. With the perfect indicative in the apodosis, we should expect to find εἰ with the perfect Indicative in the protasis. It appears that the reason for changing the protasis so that it has its verb in the optative instead of the indicative is due to the desire on the part of the speaker to dim the statement of the verb in the protasis. Thus, in the following sentence, we see the effect of the optative in the protasis of such a condition. " If he should prove that all the gods consider such a death unjust, how have I learned anything more of the nature of piety? " P. Euth. 9, c. Here the optative " if he should prove " makes the statement of the protasis

more vague than " if he has proved," the perfect that we should expect.[19]

Saint John Chrysostom uses this form of condition.

Examples:

εἰ δέ τις σωφρονοίη μὲν ἀνελεήμων δὲ εἴη ἢ . . . πλεονεκτοίη . . . ἢ ἀπέχοιτο μὲν τῶν ἀλλοτρίων, τῶν δὲ αὐτοῦ μὴ μεταδοίη πάντα εἰκῇ γέγονεν.

Ecloga de Modo conseq. Regnum Coelor., 39. 727 C.

εἰ δέ τινας τῶν μετὰ τὸ πιστεῦσαι πάλιν ἐκπεσόντων ζητοίης παρ᾽ ἡμῶν καὶ ταῦτα μὲν ἅπαντα ὑπὲρ τούτων εἴρηται.

Ad Theodor. Lapsum, 1. 9 B.

εἰ WITH THE PRESENT OPTATIVE FOLLOWED BY THE PERFECT INDICATIVE.

εἰ and pres. opt. with perf. ind.:
  Ad Theodorum Lapsum, 1. 9 B.
  In Joan., 80. 477 B.
  In cap. 2, Ep. ad Galat., 693 B.
  Ecloga de Modo Conseq. Regnum Coelor., 39. 727 C (four times).

εἰ WITH THE AORIST OPTATIVE FOLLOWED BY THE PERFECT INDICATIVE.

εἰ and aor. opt. with perf. ind.:
  Ad Pop. Ant., 13. 134 D.
  In Ep. ad Rom., 13. 570 A; 15. 599 A.

We find that Saint John Chrysostom uses this rare form of condition that has εἰ with the Optative in the protasis followed by the Perfect Indicative 10 times.

εἰ with the Present Optative occurs in the protasis 7 times.
εἰ with the Aorist Optative occurs in the protasis 3 times.

The Optative is used in this kind of condition 10 times.

(17) *Conditions having εἰ and the Present or Aorist Subjunctive in the protasis, followed by the Present or Aorist Optative with ἄν in the apodosis.*

This type of condition differs from the form discussed in section 10 of the present chapter only in that it has εἰ as the particle that introduces the subjunctive instead of ἐάν. We find that the simple

[19] See Smyth, Greek Grammar for Colleges, section 2362.

εἰ is used occasionally in Homer to introduce the subjunctive in future conditions. Further, this rare construction is permitted infrequently by poets in certain passages of Attic drama. It may be said that εἰ with the subjunctive introducing some form of future condition is very rare in Attic prose, and can not be taken as even a rare classical construction.[17] We may say of εἰ with the subjunctive, *mutatis mutandis,* what we said of ἐάν with the optative in section 12. Allowing for the unusual character of this kind of condition, we find that conditions with εἰ and the subjunctive in the protasis, followed by the optative and ἄν in the apodosis are a variation of the Future More Vivid conditions discussed in section 10. Here, the optative serves as a dim sort of future, softening the statement of the conclusion expressed in the apodosis.

We find that Saint John Chrysostom uses this type of condition.

Examples:

καὶ οὐκ ἂν ἄλλως ἀναισχοίμεθα τὸν ἐχθρὸν φιλῆσαι, εἰ μή τινα προσδοκῶμεν τιμωρίαν.   In Acta Apostolorum 50. 378 C.

εἰ γὰρ μὴ τὴν αὐτὴν ἐπιδείξωνται ἀρετὴν, τίνα ἂν ἔχοιεν ἀπολογίαν ἢ συγγνώμην οἱ μηδὲ μετὰ τῆς αὐτῆς ἐπιθυμίας πρὸς ταύτην ἰόντες;

In Psalm., 111. 277 D.

εἰ AND THE PRESENT OR AORIST SUBJUNCTIVE FOLLOWED BY
THE AORIST OPTATIVE AND ἄν.

εἰ μὴ and aor. subj. with aor. opt. and ἄν:
    In cap. 12 Genes., 32. 316 E.
εἰ and aor. subj. witth aor. opt. sine ἄν:
    In Psalm., 145. 534 C.
εἰ μή and pres. subj. with aor. opt. and ἄν:
    In Acta Apostolorum, 50. 378 C.
εἰ and aor. subj. with aor. opt. and ἄν:
    In Ep. ad Phil., cap. 3, 11. 288 A.
εἰ and pres. subj. with aor. opt. and ἄν:
    In Ep. ad Phil., cap. 4, 15. 317 D.
    Ecloga de Laudibus S. Pauli Apostoli, 30. 662 B.

εἰ AND THE PRESENT OR AORIST SUBJUNCTIVE FOLLOWED BY
THE PRESENT OPTATIVE AND ἄν.

εἰ and pres. subj. with pres. opt. and ἄν:
    Ad Theodor. Lapsum, 2. 64 B.

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[17] On this point, see Goodwin's Greek Moods and Tenses, sections 453, 454, 1; and 451, 2.

εἰ and aor. subj. with pres. opt. and ἄν:
    In Psalm., 111. 277 D.
εἰ μή and pres. subj. with pres. opt. and ἄν:
    In Matt., 20. 274 A.

Saint John Chrysostom uses the form of conditional sentence which has εἰ with the Present or Aorist Subjunctive in the protasis, followed by the Present or Aorist Optative and ἄν in the apodosis 10 times.

The Aorist Optative and ἄν in the apodosis occurs 6 times.
The Present Optative and ἄν in the apodosis occurs 4 times.
The Optative occurs in this form of condition 10 times.

(18) *Conditions having εἰ with the Future Optative in the protasis, followed by the Present or Future Indicative in the apodosis.*

These conditions are to be classed with those forms of the conditional sentence that have εἰ with the Optative in the protasis, followed by a primary tense of the Indicative in the Apodosis. When we find the Present Indicative in the apodosis, it seems to serve as a weak future, or the sort of present-future that one would expect after a future tense in the protasis. The use of the Future Optative is rare. Both of these forms of the conditional sentence are less usual types of simple conditions.

St. John Chrysostom uses these forms of the conditional sentence.

Examples:

εἰ μὴ τῆς ἄνωθεν ἀπολαύσοιμεν εὐνοίας, οὐδεμία λείπεται τοῖς γεγενημένοις παραμυθία.   Ad Pop. Ant., 2. 23 B.

ἔνθα τοσοῦτόν ἐστι τὸ μέσον, ὅσον εἰ τοῖς οὐδὲν πλέον τῆς γῆς εἴδοσι τὸν οὐρανόν τις ἀνοίξειε καὶ πάντα ποιήσοι κατοπτεῦσαι.
                              In Ep. 2 ad Tim. cap., 3, 8. 712 C.

εἰ WITH THE FUTURE OPTATIVE FOLLOWED BY THE PRESENT INDICATIVE.

εἰ and fut. opt. with pres. ind.:
    Ad Pop. Ant., 2. 23 B.
    In Ep. 2 ad Tim., cap. 3, 8. 712 C.

εἰ WITH THE FUTURE OPTATIVE FOLLOWED BY THE FUTURE
INDICATIVE.

εἰ and fut. opt. with fut. ind.:
    Ad Theodor. Lapsum, 1. 14 D.
    In Ep. ad Tit., cap. 2, 4. 753 A.

We find that Saint John Chrysostom uses the form of condi-
tional sentence which has εἰ with the Future Optative in the pro-
tasis, followed by the Present or Future Indicative 4 times.

    εἰ with the Future Optative followed by the Present Indicative
    occurs 2 times.
    εἰ with the Future Optative followed by the Future Indicative
    occurs 2 times.

The Optative occurs in this form of condition 4 times.

(19) *Conditions having εἰ with the Perfect Indicative in the pro-
    tasis, followed by the Present or Aorist Optative and ἄν in
    the apodosis.*

In this type of simple condition, we should expect to find the
Perfect Indicative in the apodosis as well as in the protasis.   We
have on the contrary another instance of the fact that the apodosis
of a simple condition may be a potential optative with ἄν instead
of the more common indicative.   This kind of condition is a simple
condition in present time, having the less usual form of apodosis.[18]

Examples:

εἰ γὰρ καὶ περὶ οἴνου τοῦτο εἴρηται, οὐκ ἄν τις ἁμάρτοι καὶ εἰς διδασ-
καλίαν αὐτὸ ἐκλαμβάνων.   In Ep. 2 ad Cor., 5. 468 E.

εἰ γὰρ ἐκεῖνος ὑπὲρ τοῦ ἑνὸς φόνου ἑπτὰ τιμωρίαις ὑπεύθυνος γέγονεν,
ἐγὼ δίκαιος ἂν εἴην ἑβδομηκοντάκις ἑπτὰ τιμωρίας ὑποσχεῖν.

In cap. 4 Genes., 20. 174 C.

εἰ WITH THE PERFECT INDICATIVE FOLLOWED BY THE AORIST
OPTATIVE AND ἄν.

εἰ and perf. ind. with aor. opt.:
    In Ep. 2 ad Cor., 5. 468 E.
    In Ep. ad Tit., cap. 2, 4. 753 C.
    In Ep. ad Heb., cap. 3, 4. 40 B.

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[18] On this point, see Smyth, Greek Grammar for Colleges, section 2300e.

εἰ WITH THE PERFECT INDICATIVE FOLLOWED BY THE PRESENT OPTATIVE AND ἄν.

εἰ and perf. ind. with pres. opt. and ἄν:
 In cap. 1 Genes., 20. 174 C.

We find that Saint John Chrysostom uses the form of conditional sentence that has εἰ with the Perfect Indicative in the protasis, followed by the Present or Aorist Optative with ἄν in the apodosis 4 times.

 The Aorist Optative occurs in the apodosis 3 times.
 The Present Optative occurs in the apodosis 1 time.
 The Optative occurs in this type of condition 4 times.

(20) *Conditions having ἄν and the Aorist Optative in the protasis, followed by the Aorist Subjunctive or Imperative in the apodosis.*

Allowing for the use of ἄν with the Optative, which has been treated in section 12 of this chapter, these conditions fall under the head of simple conditions in past time. In such conditions, the apodosis may be in the subjunctive, or it may be expressed by the imperative.[19]

Examples:

κἂν οὑστινασοῦν καὶ εἴποιεν κακῶς τινα ἢ ὑβρίσαιεν, ἀπαίτησον αὐτοὺς καὶ εἴσπραξαι δίκην.

       In Ep. ad Eph. cap., 4, 14. 109 A.

ἂν οὖν τι πλέον ἐκεῖθεν ἐπαγγελθείη, δηλῶσαι ἡμῖν μὴ κατοκνήσῃς. Ep ad Nicolaum Prest., 69. 631 C.

ἄν OR κἄν WITH THE AORIST OPTATIVE FOLLOWED BY THE AORIST SUBJUNCTIVE OR IMPERATIVE.

ἄν and aor. opt. with aor. subj.:
 Ep. ad Nicolaum Presb., 69. 631 C.
κἄν and aor. opt. with aor. imv.:
 In Ep. ad Eph., cap. 4, 14. 109 A (twice).

We find that Saint John Chrysostom uses the conditional forms

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[19] On these points, see section 9 of this chapter, and also sections 2300c; and 2300f of Smyth, Greek Grammar for Colleges.

which have ἄν and the Optative in the protasis followed by the
Aorist Subjunctive or the Imperative 3 times.

  ἄν and the Aorist Optative in the protasis, followed by the Aorist
    Subjunctive in the apodosis occurs 2 times.
  ἄν and the Aorist Optative followed by the Imperative in the
    apodosis occurs 1 time.

  The Optative in this kind of condition occurs 3 times.

(21) *Condition having εἰ and the Imperfect Indicative in the pro-
        tasis, followed by the Future Optative without ἄν in the
        apodosis.*

This condition is peculiar for two reasons; first, the substitution
of the Future Optative for an Indicative form, and, second, for the
absence of ἄν with the Optative in the apodosis.   The condition is
a less usual form of a simple condition in past time.   The sub-
stitution of the Future Optative in the apodosis is most unusual.
It is doubtful if this very mixed condition can be called classical,
even allowing for the latitude permitted in Attic prose conditions.
  Saint John Chrysostom used this form of condition once.
  εἰ and imperf. ind, with fut. opt., Ad Pop. Ant. 10. 107 E.
  The Future Optative occurs 1 time in this kind of condition.
  The Future Optative without ἄν occurs once in this kind of
condition.

Example:

  εἰ δὲ ὁ μακάριος ἐκεῖνος τοὺς τῆς γεωργίας ἐκίνει λόγους, οὐδὲ
ἡμῖν μέμψοιτό τις ἰατρικῶν ἁπτομένοις νοημάτων.

                                        Ad Pop. Ant., 10. 107 E.

(22) *Condition having εἰ with the Perfect Optative in the pro-
        tasis, followed by the Present Indicative in the apodosis.*

This form of condition belongs to the same type as others that
have εἰ with the Optative in the protasis, followed by a primary
tense of the Indicative in the apodosis.   It is to be noted that the
Perfect Optative with εἰ in the protasis of such a condition is very
rare.[20]

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[20] On this type of condition, see Smyth, Greek Grammar for Colleges,
sections 2359 and 2360.

Saint John Chrysostom uses this form of condition.

εἰ and the Perfect Optative with pres. ind., In Illud Salutate Priscillam et Aquilam 1. 173 A.

εἰ and the Perfect Optative occurs in the protasis of this kind of condition 1 time.

Example:

εἰ δέ τινες καὶ εἶεν τὸν ἀριθμὸν ἐπιστάμενοι, ἀλλὰ τὰς πόλεις . . . ταύτας ἐρωτώμενοι διαποροῦσι πρὸς τὴν ἐρώτησιν.

In Illud Salutate Priscillam et Aquilam 1. 173 A.

(23) *Condition having εἰ and the Future Indicative in the protasis, followed by the Present Optative and ἄν in the apodosis.*

This type of condition belongs to the examples of simple conditions with less usual apodoses. We should expect a primary tense of the Indicative in the present instance, a future tense to correspond with the future of the protasis. Instead of this more common form, we find the potential optative with ἄν as the verb of the apodosis. This gives a less definite meaning to the future of the conclusion.

Saint John Chrysostom uses this form of conditional sentence once.

εἰ with the Future Indicative with Present Optative and ἄν, In Joan. 2. 12 A.

The Present Optative and ἄν is used in this type of condition 1 time.

Example:

εἰ γὰρ ὁ τοῖς ἄλλοις καθηγησόμενος ἑτέρου δεηθήσεται τοῦ στηρίξαι δυνησομένου μετὰ ἀσφαλείας αὐτὸν οὐ τὴν τῶν διδασκάλων ἀλλὰ τὴν τῶν μαθητῶν τάξιν ἐπέχειν ἂν εἴη δίκαιος.

In Joan., 2. 12 A.

We find that the Optative Mood used by Saint John Chrysostom in various types of conditional sentences that he employs is distributed as follows:

The Present Optative in conditions occurs   814 times.
The Aorist Optative in conditions occurs   978 times.
The Future Optative in conditions occurs   14 times.
The Perfect Optative in conditions occurs   2 times.

The Optative Mood occurs in conditions   1808 times.

Among these uses of the Optative the following points deserve notice :

ἐάν or ἄν occurs in protases with the optative 77 times.

The combination of the Optative with ἄν in the protasis occurs 30 times.

The Optative without ἄν is used in apodoses 26 times.

CHAPTER V.

OTHER USES OF THE OPTATIVE MOOD.

Up to this point we have considered the most common uses of the Optative Mood in the writings of Saint John Chrysostom. There remain to be treated in this chapter those other important, though less numerous, uses of the Optative that are to be found in Saint John Chrysostom's works. The treatment of the remaining uses of the Optative is divided into 16 sections that will form the body of this present chapter. We find that Saint John Chrysostom uses the Optative with the following constructions:

(1) ὥσπερ with the Optative.
(2) ὡς with the Optative.
(3) ὅπως with the Optative.
(4) The Optative with Relative words.
(5) The Optative with Indirect Questions and with Conditions in Indirect Discourse.
(6) ὅτι with the Optative.
(7) ὥστε with the Optative.
(8) ἵνα with the Optative.
(9) ὅταν with the Optative.
(10) The Optative with verbs or expressions denoting Fear.
(11) ἕως with the Optative.
(12) καθάπερ with the Optative.
(13) ἐπειδή, ἐπειδάν with the Optative.
(14) The Optative used to represent an Imperative, in Indirect Discourse.
(15) πρίν with the Optative.
(16) $\begin{cases} \cdot ταχ' ἄν \\ ταχέως ἄν \end{cases}$ with the Optative.

It is significant to note that more than half of the occurrences of the Optative in these groups are to be assigned to one of the following uses of the Optative:

(1) The Optative in Indirect Discourse. (Occurs 157 times.)
(2) The Optative of Purpose. (Occurs 140 times.)

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(3) The Optative used with relative words. (Occurs 103 times.)

(4) The Optative of Result. (Occurs 34 times.)

The force of this statement becomes clear immediately when we say that the Optative is found in the 16 groups given above 733 times. Of these 733 occurrences of the Optative, 434 occurrences of the Optative are to be listed under the four main headings noted in the preceding paragraph. The other 299 occurrences of the Optative in the 16 groups are distributed among the other divisions and will be treated in their proper places. It is evident, therefore, that over half of the occurrences of the Optative treated in this chapter belong the Optative in Indirect Discourse, the Optative of Purpose, the Optative used with relative words, and the Optative of result.

The 16 groups of the Optative are quoted in order of the frequency of their occurrence. Each will be dealt with in the order given. At the end of each section will be found the statistical data that is derived from that use of the Optative, and at the close of this chapter a table of frequency will be given that will show the Optative as it appears in the several sections treated individually in detail.

It is sufficient to say in this place that the 16 uses of the Optative which have been noted in this chapter represent the chief classical uses of the Mood under the various headings, and Saint John Chrysostom deviates very slightly, where he differs at all, from the more strictly " classical " usage. This will be shown in the treatment of each group.

(1) ὥσπερ with the Optative.

Among the various uses of the Optative as it is found in the works of Saint John Chrysostom, with which this chapter is concerned, the most frequent use is the construction that employs ὥσπερ ἂν εἰ, ὥσπερ εἰ, or ὥσπερ ἄν. Any one of these expressions may be translated, " Just as would be the case if. . . ." In other words, this construction is a sort of double construction expressed in a compact way for the sake of brevity. There are two elements in this construction, a condition and a comparison. The part of the sentence that follows the conjunction represents the

protasis of the condition, and the ὥσπερ ἂν εἰ represents the un-expressed apodosis. We have the same construction in English. We may say, " Just as if I should come late " meaning " Just as would be the case if I were to (or should) come late." This elliptical form of condition-comparison is expressed by means of ὥσπερ ἂν εἰ, ὥσπερ εἰ, or ὥσπερ ἄν. The mood used with the con-struction depends, of course, on the meaning. One may use the indicative imperfect, or the aorist, or the optative, depending on what one means. Here we are concerned only with the use of the optative, and we find that all three forms, ὥσπερ ἂν εἰ, ὥσπερ εἰ, or ὥσπερ ἄν may take the optative. This form, then, is the equiva-lent of a condition combined with a comparison in compressed form, and the implied part of the condition may be any form that suits the meaning of the context. What has been said applies in the case of any of the three forms ὥσπερ ἂν εἰ, ὥσπερ εἰ, or ὥσπερ ἄν. Where we have only the adverb with the participle ἄν, we have simply a comparison with the potential optative representing what might follow in a given case.[1]

We find that Saint Chrysostom uses this construction.

Examples:

ἀλλ' ὥσπερ τὸν πατέρα οὐκ ἂν εἴποις διὰ τοῦτο συγκεῖσθαι, οὕτω μηδὲ τὸν υἱόν. In Joan., 5. 39 B.

ὥσπερ ἂν εἴ τις υἱὸν ἄχρηστον δοῦλος εὐγνώμων ἐλεήσειεν.
In Ep. ad Rom., 14. 587 E.

ὥσπερ WITH THE OPTATIVE.

Aorist.

ὥσπερ with aor. opt. and ἄν.:
    De Virginitate, 274 B; 281 E.
ὥσπερ ἂν εἰ with aor. opt.:
    Contra Anomoeos, 11. 541 D.
ὥσπερ with aor. opt. and ἄν.:
    Cont. Jud., 3. 607 A.
    De Lazaro, 2. 727 C.
    Ad Illuminandos Catechesis, 2. 244 B.
ὥσπερ ἂν εἰ with aor. opt.:
    De Sancto Babyla Cont. Jul. et Gent., 572 C.
    In S. Romanum Mart., 1. 615 E.

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[1] On this construction, see Smyth, Greek Grammar for Colleges, sections 2087, 2478, 2479, 2480.

ὥσπερ with aor. opt. and ἄν.:
  De Mutatione Nominum, 1. 99 E.
  In Illud Salutate Prisc. et Aquil., 1. 175 C.
  In Illud Vidua Eligatur, 322 C.
  In Eos Qui Scandalizati Sunt, 1. 474 B.
  In Psalm., 7. 59 B (twice).
ὥσπερ ἄν εἰ with aor. opt.:
  In Psalm., 43. 155 A.
ὥσπερ with aor. opt. and ἄν.:
  In Psalm., 48. 211 A.
ὥσπερ ἄν εἰ with aor. opt.:
  In Matt., 20. 261 B; 21. 273 B; 59. 594 D.
ὥσπερ with aor. opt. and ἄν.:
  In Matt., 69. 685 B (twice).
ὥσπερ ἄν εἰ with aor. opt.:
  In Matt., 76. 736 D; 88. 829 A.
ὥσπερ with aor. opt. and ἄν.:
  In Joan., 5. 39 B; 13. 77 C; 79. 468 B.
  In Acta Apostolorum, 34. 268 A; 52. 394 B.
  In Ep. ad Rom., 1. 426 B; 3. 452 A.
ὥσπερ ἄν εἰ with aor. opt.:
  In Ep. ad Rom., 10. 524 C (five times); 14. 587 E.
ὥσπερ with aor. opt. and ἄν.:
  In Ep. ad Rom., 19. 643 A.
  In Ep. 1 ad Cor., 26. 233 D.
ὥσπερ ἄν εἰ with aor. opt.:
  In Ep. 1 ad Cor., 29. 267 B.
ὥσπερ with aor. opt. and ἄν.:
  In Ep. 1 ad Cor., 32. 294 B; 32. 295 E.
ὥσπερ ἄν εἰ with aor. opt.:
  In Ep. 1 ad Cor., 40. 380 D.
ὥσπερ with aor. opt. and ἄν.:
  In Ep. 1 ad Cor., 43. 405 E.
ὥσπερ ἄν εἰ with aor. opt.:
  In Ep. 2 ad Cor., 3. 451 E.
ὥσπερ with aor. opt. and ἄν.:
  In Ep. 2 ad Cor., 4. 458 B.
ὥσπερ ἄν εἰ with aor. opt.:
  In Ep. 1 ad Cor., 7. 486 E.
ὥσπερ with aor. opt. and ἄν.:
  In Ep. 2 ad Cor., 15. 550 E.
ὥσπερ ἄν εἰ with aor. opt.:
  In Ep. 1 ad Cor., 24. 608 A (twice).
ὥσπερ with aor. opt. and ἄν.:
  In cap. 1 Ep. ad Galat., 660 D.
ὥσπερ ἄν εἰ with aor. opt.:
  In cap. 5 Ep. ad Galat., 717 D; 718 E.
  In Ep. ad Eph., cap. 1, 2. 14 D.
ὥσπερ with aor. opt. and ἄν.:
  In Ep. ad Phil., cap. 1, 3. 214 D.
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ὥσπερ ἄν εἰ with aor. opt.:
    In Ep. ad Col., cap. 1, 2. 337 C; 1, 4. 353 D; 1, 5. 358 D (twice).
ὥσπερ with aor. opt. and ἄν.:
    Ad Pop. Ant., 5. 72 A.
ὥσπερ ἄν εἰ with aor. opt.:
    In Ep. ad Col., cap. 4, 12. 420 C.
    In Ep. 1 ad Tim., cap. 1, 1. 554 A; 1, 2. 559 E (twice); 1, 4. 571 F;
        3, 10. 602 A; 6, 18. 656 B.
ὥσπερ with aor. opt. and ἄν.:
    In Ep. ad Heb., cap. 13, 34. 317 A; 13, 34. 317 D.
    In Ep. De Studio Praesentium, 350 D.
    Ecloga de Dilectione, 1. 440 C; 1. 442 A.
    Ecloga de Jejunio et Temperantia, 4. 463 D.
    Ecloga de Doctrina et Correptione, 6. 475 E.
    Ecloga de Eleemosyna et Hospitalitate, 23. 583 D; 23. 590 C (twice).
    In cap. 1 Genes., 3. 21 A.

ὥσπερ WITH THE OPTATIVE (PRESENT).

ὥσπερ with pres. opt. and ἄν:
    In S. Barlaam Mart., 684 C.
    In Inscriptionem Altaris In Prin. Act., 1. 52 A (twice).
    In cap. 12 Genes., 32. 317 C.
ὥσπερ ἄν εἰ with pres. opt.:
    In Ascensionem D. N. J. C., 447 C (twice).
    In Psalm., 4. 21 C (twice); 47. 198 E.
ὥσπερ with pres. opt. and ἄν:
    In Illud Vidi Dominum, 3. 116 C.
ὥσπερ ἄν εἰ with pres. opt.:
    In Matt., 4. 65 C; 17. 227 E (twice); 45. 477 B; 56. 574 B; 59. 593 D.
ὥσπερ with pres. opt. and ἄν:
    In Matt., 65. 247 E.
ὥσπερ ἄν εἰ with pres. opt.:
    In Matt., 75. 726 C.
ὥσπερ with pres. opt. and ἄν:
    In Joan., 15. 88 E.
ὥσπερ ἄν εἰ with pres. opt.:
    In Acta Apostolorum, 6. 52 B (twice); 7. 61 C.
ὥσπερ with pres. opt. and ἄν:
    In Acta Apostolorum, 9. 73 A.
ὥσπερ ἄν εἰ with pres. opt.:
    In Acta Apostolorum, 10. 87 A; 41. 309 D; 48. 362 A.
    In Ep. ad Rom., 6. 473 E (twice); 7. 487 A; 11. 533 A; 11. 533 D;
        12. 562 B.
    In Ep. 1 ad Cor., 9. 74 C; 17. 116 A; 20. 174 C; 20. 174 D; 33. 303 A.
ὥσπερ with pres. opt. and ἄν:
    In Ep. 1 ad Cor., 37. 348 C (three times).
ὥσπερ ἄν εἰ with pres. opt.:
    In Ep. 1 ad Cor., 40. 380 D; 2 ad Cor., 15. 546 C; 17. 562 A.
    In cap. 5, Ep. ad Galat., 718 E (twice).

ὥσπερ with pres. opt. and ἄν:
    In Ep. ad Eph., cap. 5, 15. 109 C.
ὥσπερ ἄν εἰ with pres. opt.:
    In Ep. ad Col., cap. 1, 4. 353 E (twice).
ὥσπερ with pres. opt. and ἄν:
    In Ep. ad Col., cap. 4, 12. 416 E.
    In Ep. 1 ad Tim., cap. 1, 1. 554 D.
ὥσπερ ἄν εἰ with pres. opt.:
    In Ep. 1 ad Tim., cap. 6, 18. 656 B; 4, 9. 716 E.
ὥσπερ with pres. opt. and ἄν:
    Ecloga de Dilectione, 1. 433 C.
ὥσπερ ἄν εἰ with pres. opt.:
    Ecloga de Superbia et Inani Gloria, 16. 539 C (twice).

<center>ὥσπερ WITH THE OPTATIVE.</center>

ὥσπερ with fut. opt. and ἄν:
    Ecloga de Peccato et Confessione, 24 601 C.
ὥσπερ ἄν εἰ with pres. opt.:
    Ad Pop. Ant., 15. 159 B; 19. 190 D.
ὥσπερ + εἰ with pres. opt.:
    In Ep. 1 ad Cor., 33. 303 B.
ὥσπερ ἄν εἰ with pres. opt.:
    Adv. Oppugnatores Vitae Monasticae, 3. 94 D.

We find that Saint John Chrysostom uses ὥσπερ with the Optative 138 times. The use of this construction as found in the instances given in the list of occurrences is as follows:

(1) ὥσπερ with the aorist optative occurs 77 times.
    (a) ὥσπερ ἄν εἰ 35 times.
    (b) ὥσπερ ἄν 42 times.
(2) ὥσπερ with the present optative occurs 60 times.
    (a) ὥσπερ ἄν εἰ 43 times.
    (b) ὥσπερ ἄν 15 times.
    (c) ὥσπερ εἰ 2 times.
(3) ὥσπερ with the future optative occurs 1 time.
    (a) ὥσπερ ἄν 1 time.

These instances of the use of ὥσπερ and the optative are in accordance with classical usage.

<center>(2) ὡς *with the Optative.*</center>

The use of ὡς with the Optative in Saint John Chrysostom's works falls under four divisions:

(1) ὡς ἂν εἰ, ὡς ἄν, or ὡς εἰ in condition-comparisons.
(2) ὡς with the Optative of Purpose.
(3) ὡς with the Optative in Indirect Discourse.
(4) ὡς with the Optative of Result.

What was said of ὥσπερ with the Optative in elliptical sentences applies equally to ὡς with the Optative in such sentences.[2]   Such expressions point out a comparison, and include in themselves a condition in view of which the comparison stands. . These uses of ὡς with the optative fall naturally under the heading of the optative used in clauses of comparison, and are entirely classical in use.[3]

The use of ὡς to introduce statements in indirect discourse is common enough.   Here we may possibly see the original meaning of ὡς as an ablative case meaning " how."   The meaning of ὡς in cases where it is used to introduce dependent statements is seen in a sentence like, " he said how there was going to be a meeting of the association."   This use of ὡς is classical.[4]

The use of ὡς to introduce clauses of purpose is classical, though not so common as that of ἵνα.[5]

The use of ὡς to introduce a clause of result is rare.   This construction occurs in classical usage, but it is not the ordinary one.[6]

It is evident that Saint John Chrysostom does not violate the classical uses of ὡς, although he does use less common constructions with this word in certain cases.

The fact that a construction is rare, however, does not make it " irregular," and we may say that ὡς as it is found in the writings of Saint John Chrysostom represents validly enough the classical usage of the word.

Examples:

ὡς ἂν εἴποι τις.   In Ep. ad Rom., 7. 485 E.
ὡς ἄν τις ἐν κεφαλαίῳ καὶ παρατρέχων εἴποι.

                          In Ep. 2 ad Cor., 1. 418 E.

[2] See section (1) of this chapter.
[3] On this construction, see Smyth, Greek Grammar for Colleges, sections 2481, 2484, 2485.
[4] On this construction, see Smyth, Greek Grammar for Colleges, 2577 ffg.
[5] On this point, see Smyth, Greek Grammar for Colleges, section 2193.
[6] On this point, see Smyth, Greek Grammar for Colleges, section 2250.

ὡς WITH THE AORIST OPTATIVE.

ὡς with aor. opt. and ἄν:
> Ad Stagirium a Daemone Vexatum, 3. 225 A.
> (Purp.) De Virginitate, 281 E; 316 E.
> De Non Iterando Conjugio, 358 D (twice).
> De Sacerdotio, 3. 393 D; 4. 424 D.
> De Incomprehensibili, 1. 446 A.
> Contra Anomoeos, 8. 522 D.
> De Laudibus S. Pauli Ap., 1. 479 C.
> (Purp.) De Sancto Babyla Cont. Jul. et Gent., 573 A.
> De Sancta Pelagia, Virg. et Mart., 1. 587 E.
> In cap. 5 Genes., 21. 184 C; 9 Genes., 27. 262 C; 11. Genes., 31. 309 B.
> (Indir. disc.) 2 seq. In cap. 14 Genes., 35. 356 D.
> In cap. 27 Genes., 53. 518 B; 29 Genes., 56. 542 A; 58. 567 D (Q. Gen.,
>   33. 10); 38 Genes., 62. 593 D.
> (Indir. disc.) De Anna, Sermo 2. 712 B.
> In Psalm., 43. 164 B; 45. 183 D; 45. 185 A; 49. 229 C.
> In Danielem, 3. 220 E.
> Synopsis Sac. Scripturae ,317 D.
> In Matt., 36. 411 D; 44. 474 B; 59. 596 E.
> In Joan., 69. 409 C.
> In Acta Apostolorum, 1. 5 B; 18. 149 B; 25. 271 E; 38. 290 E.
> In Ep. ad Rom., 6. 479 C; 7. 485 E; 11. 541 A; 15. 595 D; 25. 704 E.
> In Ep. 1 ad Cor., 21. 185 E; 37. 347 E; 2 ad Cor., 1. 418 E; 5. 467 E.
> In Ep. ad Eph., cap. 1, 1. 5 C; 1, 1. 7 C; 1, 1. 7 E; 1, 1. 8 E; 1, 2. 10 A;
>   2, 4. 26 C.

ὡς ἄν εἰ with aor. opt.:
> In Ep. ad Eph., cap. 2, 4. 35 B; 2, 5. 35 B; 2, 5. 35 F.

ὡς with aor. opt. and ἄν:
> In Ep. ad Eph., cap. 4, 11. 85 A; 4, 14. 103 E; 6, 23. 178 F.
> In Ep. ad Phil., cap. 1, 2. 202 E; 3, 12. 291 A.
> In Ep. ad Col., cap. 4, 12. 455 D.
> In Ep. 2 ad Thess., cap. 1, 1. 512 B.
> In Ep. 1 ad Tim., cap. 1, 2. 557 C.

ὡς ἄν εἰ with aor. opt.:
> In Ep. 1 ad Tim., cap. 5, 13. 619 A; 5, 14. 626 A.

ὡς with aor. opt. and ἄν:
> In Ep. 2 ad Tim., cap. 2, 5. 688 E.
> In Ep. ad Tit., cap. 1, 2. 737 D.
> In Ep. ad Heb., cap. 1, 2. 19 D.

ὡς ἄν εἰ with aor. opt.:
> In Ep. ad Heb., cap. 3, 5. 54 D.

ὡς with aor. opt. and ἄν:
> In Ep. ad Heb., cap. 4, 6. 64 C; 4, 7. 72 C; 6, 10. 104 B; 7, 13. 135 B;
>   8, 14. 145 D; 10, 19. 184 B; 11, 21. 196 C; 11, 23. 213 B.
> Ecloga de Providentia, 10. 498 A.
> Ecloga de Mulieribus et de Pulchritudine, 14. 525 C.

ὡς (cause) with aor. opt. and ἄν:
> Ecloga de Imperio, Potestate, et Gloria, 21. 565 B.

ὡς (purp. 1 seq.) with aor. opt. and ἄν:
 Ecloga de Juramentis, 28. 640 B.
ὡς with aor. opt. and ἄν:
 Ecloga de Laudibus S. Pauli Apostoli, 30. 668 A.
 Ecloga de Morte, 31. 677 C.
 Encomium in S. Paulum Apostolum, 36. 714 D.
ὡς εἰ with aor. opt.:
 In Ep. 1 ad Cor., 38. 351 C.
 Ad Theodor. Lapsum, 1. 9 C.
 In cap. 1 Genes., 4, 24 E; 4. 28 E; 6, 45 C; 7. 55 C; 12. 96 C; 13.
  100 D; 13. 104 D; 15. 118 E; 16. 132 B; 17. 149 D; 18. 156 C;
  18. 157 C; 18. 157 E.
ὡς (ind. disc.) with aor. opt.:
 In cap. 1 Genes., 7. 51 B; 14 Genes., 35. 356 D (2 seq.); 29 Genes.,
  56. 542 A (1 seq.) (twice).
ὡς (ind. disc.) with aor. opt. and ἄν:
 De Anna, 2. 712 B (1 seq.).
 In Joan., 30. 172 C (1 seq.).

ὡς WITH THE PRESENT OPTATIVE.

ὡς with pres. opt.:
 (Result) De Virginitate, 329 D.
 (Indir. disc.) De non Iterando Conjugio, 365 D.
ὡς with pres. opt. and ἄν:
 De Sacerdotio, 3. 396 E.
ὡς εἰ with pres. opt.:
 ("For ex.") De Incomprehensibili, 1. 462 A.
ὡς with pres. opt. and ἄν:
 Contra Anomoeos, 12. 552 D.
ὡς with pres. opt.:
 ("As if") In Ep. 1 ad Cor., 3. 22 A.
ὡς ἄν εἰ with pres. opt.:
ὡς εἰ with pres. opt.:
 In Ep. 1 ad Cor., 33. 302 A.
ὡς with pres. opt. and ἄν:
 In Ep. 2 ad Cor., 4. 464 A; 8. 493 B.
ὡς ἄν εἰ with pres. opt.:
 In Ep. 2 ad Cor., 13. 532 A.
ὡς εἰ with pres. opt.:
 In Ep. 2 ad Cor., 25. 616 C.
ὡς with pres. opt. and ἄν:
 In Ep. ad Eph., cap. 4, 8. 52 D; 4, 11. 80 D.
ὡς εἰ with pres. opt.:
 In Ep. ad Eph., cap. 4, 8. 52 D.
ὡς ἄν εἰ with pres. opt.:
 In Ep. ad Eph., cap. 4, 11. 80 D.
ὡς εἰ with pres. opt.:
 In Ep. 1 ad Cor., 33. 302 A.
ὡς ἄν εἰ with pres. opt.:
 In Ep. 2 ad Tim., cap. 4, 10. 722 C (twice).

We find that Saint John Chrysostom uses ὡς with the optative 120 times. His uses of ὡς with the optative are distributed as follows:

(1) ὡς with the aorist optative occurs 103 times.

    (a) ὡς and ἄν occurs 83 times.

    (b) ὡς ἄν εἰ occurs 8 times.

    (c) ὡς εἰ occurs 1 time.

    (d) ὡς and optative-Purpose occurs 3 times.

    (e) ὡς Indirect Discourse occurs 8 times.

        (1) Primary Sequence, 5 times.

        (2) Secondary Sequence, 3 times.

(2) ὡς with the present optative occurs 17 times.

    (a) ὡς and ἄν occurs 5 times.

    (b) ὡς ἄν εἰ occurs 6 times.

    (c) ὡς εἰ occurs 4 times.

    (d) ὡς Result occurs 1 time.

    (e) ὡς Indirect Discourse occurs 1 time.

These uses of ὡς are classical.

(3) ὅπως with the Optative.

The use of ὅπως in the works of Saint John Chrysostom falls under the following headings:

(1) ὅπως with the Optative of Purpose, and (2) ὅπως with the Optative in Indirect Questions.

In Attic prose, ὅπως is used commonly to introduce clauses of Purpose. The ordinary Attic usage prescribes that after ὅπως introducing a purpose clause, the subjunctive follows in primary sequence, and the optative follows in secondary sequence. The use of the optative after a primary tense of the main verb is rare.[7] It is to be noted, however, that although the use of the optative in a purpose clause after a primary tense of the main verb is rare, it is not unknown in Attic prose. We find that Saint John Chrysostom uses both the usual construction in purpose

[7] On this point, see Gildersleeve, Syntax of Classical Greek, section 399 ffg.

clauses, that is, ὅπως with the optative in secondary sequence, and the less usual form of ὅπως with the optative after a primary tense of the main verb. There are more instances of the less usual optative following a primary tense of the main verb than of the more usual optative following a secondary tense of the main verb. In Attic prose, we find occasionally that ἄν is used in a purpose clause introduced by ὅπως and followed by the optative. There are two instances of this unusual construction in the list of purpose clauses quoted later.[8]

We find that Saint John Chrysostom offers examples of the ordinary use of ὅπως in clauses of purpose, but that he seems to prefer, or at least he uses more frequently, the less common form with ὅπως and the optative after a primary tense of the main verb.

What has been said of ὅπως in purpose clauses is true also of ὅπως introducing indirect questions, except that it is only rarely that we find ὅπως used to introduce an indirect question. Usually, the same rules for sequence hold in indirect questions as operate in the case of indirect discourse.[9] But occasionally the optative may be used after a primary tense of the main verb. Saint John Chrysostom offers ten examples of ὅπως used to introduce an indirect question, and it is somewhat significant to find that five of these follow the regular use, having the optative after a secondary tense of the main verb, while the remaining five instances show the unusual construction of ὅπως introducing an optative in an indirect question which follows a primary tense of the main verb.[10]

We find that in clauses of purpose and in indirect questions introduced by ὅπως, Saint John Chrysostom uses both the regular tense and modal sequence, and also less usual forms of these constructions in which the common usage seems to be disregarded. This may point to the progressive loss of distinction between the stricter usage of Attic prose writers and the looser usage of later writers in the matter of sequence forms.

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[8] On this use of ὅπως introducing clauses of purpose, see Smyth, Greek Grammar for Colleges, sections 2193, 2196, 2200, and 2202.

[9] On this point, see Gildersleeve, Syntax of Classical Greek, section 399, 1.

[10] On this point of usage, see Smyth, Greek Grammar for Colleges, sections 2663, 2668c, 2677; and Gildersleeve, Syntax of Classical Greek, section 399, 1. 1.

Examples:

ὁ μηδὲ ὅπως τοῦτο κατορθώσειεν, ἀκοῦσαι θέλων, οὐδὲν ἕτερον ἢ θηρίον ἐστίν.   In Joan., 2. 15 C.

ἀλλ ἕτερα ἀνθ' ἑτέρων μεριμνῶμεν, καθάπέρ οἱ μεθύοντες ὅπως οἱ μὲν οἰκέται πλείους γένοιτο, καὶ μετὰ πολλῆς τῆς σπουδῆς ἡμῖν διακονήσαιεν . . .   In Matt., 59. 603 A.

ὅπως WITH THE OPTATIVE (AORIST).

ὅπως and aor. opt. in indir. ques. 2 seq.:
   Ad. Stagir, a Daemone Vexatum, 3. 215 B.
ὅπως and aor. opt. and ἄν in indir. ques. 1 seq.:
   In cap. 16 Genes., 38. 384 D.
ὅπως and aor. opt. in indir. ques. 2 seq.:
   In cap. 20, Genes., 45. 458 A.
ὅπως and aor. opt. and ἄν in indir. ques. 2 seq.:
   In Isaiam, 1. 12 D.
ὅπως and aor. opt. in indir. ques. 1 seq.:
   In Joan., 2. 15 C.
ὅπως and aor. opt. and ἄν in indir. ques. 1 seq.:
   In Joan., 80. 477 B.
ὅπως and aor. opt. in indir. ques. 1 seq.:
   In Acta Apostolorum, 4. 36 D (twice).
ὅπως and aor. opt. in indir. ques. 2 seq.:
   In Acta Apostolorum, 47. 358 E (twice).

(2) Purpose.

ὅπως and aor. opt. in purp. cl. 2 seq.:
   Adv. Oppugnat. Vit. Mon., 1. 59 D.
ὅπως and aor. opt. in purp. cl. 1 seq.:
   Adv. Oppugnat. Vit. Mon., 3. 85 D; 3. 86 D; 3. 87 A; 3. 88 A; 3. 88 E;
      3. 111 E.
ὅπως and aor. opt. and ἄν in purp. cl. 1 seq.:
   Comparatio Regis and Monachi, 117 B.
ὅπως and aor. opt. in purp. cl. 1 seq.:
   Comparatio Regis and Monachi, 117 E.
ὅπως and aor. opt. and ἄν in purp. cl. 2 seq.:
   Comparatio Regis and Monachi, 120 C.
ὅπως and aor. opt. in purp. cl. 2 seq.:
   De Compunctione ad Stelech., 2. 141 A.
ὅπως and aor. opt. and ἄν in purp. cl. 2 seq.:
   De Compunctione ad Stelech., 2. 141 A.
ὅπως and aor. opt. in purp. cl. 1 seq.:
   Quod Fem. Reg. Viris cohabit. non deb., 264 D.
ὅπως and aor. opt. and ἄν in purp. cl. 2 seq.:
   De Lazaro, 3. 736 D.

ὅπως and aor. opt. in purp. cl. 1 seq.:
    De Lazaro, 3. 739 E.
    Sermo cum Fuit Presb. Ordin., 442 B.
ὅπως μή and aor. opt. in purp. cl. 1 seq.:
    Sermo cum Fuit Presb. Ordin., 442 B.
ὅπως and aor. opt. in purp. cl. 2 seq.:
    Ad Pop. Ant., 9. 105 B (twice).
ὅπως and aor. opt. in purp. cl. 1 seq.:
    Ad Pop. Ant., 11. 115 E (twice); 16. 165 A; 18. 180 E.
ὅπως and aor. opt. in purp. cl. 2 seq.:
    Ad Pop. Ant., 21. 223 D; 21. 223 E.
ὅπως and aor. opt. and ἄν in purp. cl. 1 seq.:
    Ad Illumin. Catechesis, 1. 233 C.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    Ad Illumin. Catechesis, 2. 240 D.
    De Baptismo Christi, 367 B.
ὅπως and aor. opt. in purp. cl. 2 seq.:
    De Laudibus S. Pauli Apost., 7. 515 E.
    In Illud Sal. Prisc. et Aquil., 1. 176 C (three times); 2. 189 B.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    Quales Ducendae Sunt Uxores, 3. 224 B.
ὅπως and aor. opt. in purp. cl. 2 seq.:
    De Eleemosyna, 254 C.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    In Illud Vidua Eligatur, 316 E (twice).
ὅπως and aor. opt. and ἄν in purp. cl. 1 seq.:
    In Illud Vidua Eligatur, 317 B.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    In Illud Vidua Eligatur, 320 C (twice).
    Ep. ad Innocentium, 1. 516 A.
    Ep. ad Olympiada, 3. 555 C.
    Ep. ad Theodotum ex Consularibus, 61. 627 A.

ὅπως WITH AORIST OPTATIVE.

Purpose.

ὅπως and aor. opt. in purp. cl. 1 seq.:
    In cap. 1 Genes., 8. 62 E.
ὅπως and aor. opt. in purp. cl. 2 seq.:
    De Davide et Saule, 1. 753 E (twice).
ὅπως and aor. opt. in purp. cl. 1 seq.:
    De Davide et Saule, 1. 754 A (twice).
ὅπως and aor. opt. in purp. cl. 2 seq.:
    In Psalm., 6. 45 A.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    In Psalm., 7. 64 E; 7. 58 C; 110. 274 E (three times); 111. 290 D;
       124. 348 E.
    In Matt., 51. 526 B (three times); 59. 603 A (four times); 61. 614 E;
       66. 660 C.

ὅπως and aor. opt. in purp. cl. 1 seq.:
    In Joan., 40. 239 B.
    In Act. Apost., 18. 149 D (four times) ; 24. 198 A.
ὅπως and aor. opt. and ἄν in purp. cl. 2 seq.:
    In Ep. ad Rom., 23. 691 A.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    In Ep. ad Rom., 26. 717 A.
    In Ep. 1 ad Cor., 28. 250 C; 31. 284 C.
ὅπως μή and aor. opt. in purp. cl. 1 seq.:
    In Ep. 1 ad Cor., 35. 330 D (three times) 35. 330 E (three times).
ὅπως and aor. opt. in purp. cl. 1 seq.:
    In Ep. 1 ad Cor., 37. 348 D; 2 ad Cor., 15. 548 B.
ὅπως μή and aor. opt. in purp. cl. 1 seq.:
    In Ep. 2 ad Cor., 15. 548 B.
ὅπως in aor. opt. in purp. cl. 1 seq.:
    In Ep. 2 ad Cor., 15. 548 B (twice) ; 18. 569 E (twice).
ὅπως and aor. opt. in purp. cl. 2 seq.:
    In Ep. 1 ad Tim., cap. 5, 14. 633 B.
    Hom. Dicta in temp. S. Anastasiae, 358 C.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    Ecloga de Virtute et Vitio, 26. 642 D.
ὅπως and aor. opt. and ἄν in purp. cl. 1 seq.:
    Ecloga de Liberorum Educatione, 27. 632 E.
ὅπως and aor. opt. in purp. cl. 1 seq.:
    Ecloga de Liberorum Educatione, 27. 632 E.
ὅπως in aor. opt. and ἄν in purp. cl. 1 seq.:
    Ecloga de Liberorum Educatione, 27. 637 D.

ὅπως AND PRESENT OPTATIVE.

Purpose.

ὅπως and pres. opt. in purp. cl. 2 seq.:
    Adv. Oppug. Vitae Mon., 1. 59 D.
ὅπως and pres. opt. in purp. cl. 1 seq.:
    Contra Eos Qui Subintroductas Habent Virgines, 241 C.
ὅπως and pres. opt. in purp. cl. 2 seq.:
    Quod Regulares Feminae Viris Cohabitare non Debeant, 253 E (twice).
ὅπως and pres. opt. in purp. cl. 1 seq.:
    Quales Ducendae Sunt Uxores, 3. 224 A.
ὅπως and fut. opt. in purp. cl. 1 seq.:
    Quales Ducendae Sunt Uxores, 3. 224 B.
ὅπως and pres. opt. in purp. cl. 1 seq.:
    De Eleemosyna, 254 D.
ὅπως μή and pres. opt. in purp. cl. 1 seq.:
    In Illud Vidua Eligatur, 317 B.
ὅπως and pres. opt. in purp. cl. 1 seq.:
    In Matt., 66. 660 C.
    In Ep. 1 ad Cor., 35. 330 E (twice).
ὅπως μή and pres. opt. in purp. cl. 1 seq.:
    In Ep. ad Eph., cap. 5, 20. 153 D.

ὅπως and pres. opt. in purp. cl. 2 seq.:
    Ecloga de Liberoru mEduc., 27. 632 D.
ὅπως and pres. opt. in purp. cl. 1 seq.:
    Ecloga de Liberorum Educ., 27. 632 E.

We find that Saint John Chrysostom uses ὅπως with the optative 118 times. These instances of this construction are distributed as follows:

(1) ὅπως with the aor. opt. occurs 104 times.
    (a) ὅπως with opt. of purpose occurs 94 times.
        (1) Primary Sequence 73 times.
        (2) Secondary Sequence 21 times.
    (b) ὅπως with opt. in Indir. Disc. occurs 10 times.
        (1) Indirect Questions 10 times.
            (a) Primary Sequence 5 times.
            (b) Secondary Sequence 5 times.
(2) ὅπως with the pres. opt. occurs 13 times.
    (a) ὅπως with opt. of purpose occurs 13 times.
        (a) Primary Sequence 9 times.
        (b) Secondary Sequence 4 times.
(3) ὅπως with the future opt. occurs 1 time.
    (a) ὅπως with opt. of purpose 1 time.
        (1) Primary Sequence 1 time.

Saint John Chrysostom's use of ὅπως with the optative shows examples of the ordinary classical usage, and also less usual forms that are rare.

(4) *The Optative with Relatives.*

The use of the Optative with relatives in the works of Saint John Chrysostom falls into three main divisions: (1) the optative of Wish with relative pronouns, (2) the optative used potentially with a relative and ἄν, and (3) the optative and relatives in Indirect Questions.

As has been said under the Optative of Wish treated in this study, the use of the relative pronoun with an optative of wish is very common. It is so common that no attempt has been made to note its frequency. It may be said that almost every case of the optative of Wish contains some relative pronoun. These optatives have been counted and assigned to the Optative of Wish.

It will suffice to say in this place that the relatives that are treated in this section are not relatives with an optative of Wish. We may say that it has been *estimated* that the relative pronoun with the optative of Wish occurs upwards of 500 times. To avoid duplication in the tables, this use of the optative will not be tabulated. The use of the relative pronoun with the optative of Wish is entirely classical as it is found in the works of Saint John Chrysostom. It consists of a relative pronoun that gathers up into itself the meaning of the preceding clause and attaches the precation to the verb of wishing to which the relative is joined.[11]

The optative with the relative is used potentially. Reference is made here only to the optatives occurring in this present section. In this construction, the relative with the optative and ἄν is used as a softened form of the future or of the indicative. This use of the relative with the potential does not differ from other uses of the potential optative except insofar as this construction may at times be the equivalent of a conditional sentence, drawing the supposed protasis into the relative, and expressing the apodosis in the potential optative governed by the relative.[12]

The third main use of the relative is in quoted statements. In the matter under discussion, these are cases where the relative is used in Indirect Questions. Here the general use of Attic Greek is to keep the optative for secondary sequence. We find that Saint John Chrysostom does not deviate appreciably from the ordinary usage. Of the eight Indirect Questions that appear, seven of them are in secondary sequence, with the optative conforming to the usual usage; one indirect question with the relative is in primary sequence.

We find that Saint John Chrysostom uses these three types of relative sentence with the optative. The list that follows includes only those sentences that are being discussed under this heading. The occurrences of the optative of Wish with the relative are not quoted. Neither are the ordinary potential optatives which are treated in the special chapter that deals with that type of optative.

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[11] On this point, see Smyth, Greek Grammar for Colleges, section 2545d, 2573, 2553.

[12] On this point, see Smyth, Greek Grammar for Colleges, sections 2560, 2566 ffg.

Examples:

ὃ δὴ καὶ ἐνταῦθα εἴποι τις ἄν.   In Matt., 8. 125 A.

τὸ μετὰ ἀσφαλείας ζῆν, τὸ μηδενὶ τῶν δεινῶν εὐχείρωτον εἶναι
τὸ πάντων ἀνώτερον ἐστάναι τῶν ἐπηρεαζόντων· οὗ τί γένοιτ' ἄν;

In Matt., 24. 302 A.

RELATIVES WITH THE OPTATIVE (AORIST).

Aor. opt. and ἄν with rel. ind. ques.:
Comparatio Regis et Monachi, 178 D.

Aor. opt. and ἄν with rel. advb.:
De Compunctione ad Demetrium, 1. 132 A.
De Sacerdotio, 2. 379 E.

Aor. opt. and ἄν with rel.:
De Poenitentia, 8. 348 A.
In Illud Salutate Priscillam et Aquilam, 1. 174 D.

Aor. opt. with rel. (pot.):
De Verbis Apostoli Habentes Eumdem Spiritum, 3. 290 B.

Aor. opt. and ἄν with rel.:
In Illud Vidua Eligatur, 316 A.
In Faciem Petro Restiti, 363 C.
In Psalm., 110. 269 E.

Aor. opt. with rel.:
In Psalm., 41. 133 B.

Aor. opt. and ἄν with rel.:
In Psalm., 140. 441 D; 48. 519 A.
In Illud Vidi Dominum, 1. 101 E.
In Matt., 4. 49 C; 8. 125 A; 10. 147 C; 17. 231 C; 25. 302 C;
32. 366 C; 60. 606 C; 89. 837 E.
In Joan., 17. 95 B.
In Acta Apostolorum, 13. 102 E; 35. 274 A; 45. 343 C.
In Ep. ad Rom., 15. 593 C; 16. 607 A; 21. 189 B.
In Ep. 1 ad Cor., 27. 245 B; 2 ad Cor., 22. 588 C; 23. 604 C.

Aor. opt. and ἄν with rel. (ind. ques.):
In cap. 1, Ep. ad Galat., 666 C.

Aor. opt. and ἄν with rel.:
In cap. 1, Ep. ad Galat., 677 B.
In Ep. ad Phil., 4, 13. 301 E; 4, 14. 308 E.
In Ep. ad Col., cap. 1, 4. 355 B; 2, 5. 359 B.
In Ep. 1 ad Him., cap. 2, 7. 587 C.
In Ep. ad Philemon, 2. 785 A.
In Ep. ad Heb., cap. 2, 3. 33 D; 11, 24. 223 D.

Aor. opt. with rel.:
Ecloga de Mulieribus et de Pulchritudine, 14. 522 A.

Aor. opt. and ἄν with rel. (ind. ques.):
Ecloga de Virtute et Vitio, 26. 624 D.

Aor. opt. and ἄν with rel.:
    Ecloga de Invidia, 17. 547 B.
    Encomium in Sanctum Paulum Apostolum, 36. 717 E.
Aor. opt. and ἄν with rel. advb.
    Ecloga de Modo Conseq. Regnum Coelorum, 39. 725D.
Aor. opt. and ἄν with rel.:
    Ecloga de Modo Conseq. Regnum Coelorum, 39. 725 D.
Aor. opt. and ἄν with rel. (advb.) indir. ques. 1 seq.:
    In cap. 19 Gen. 44. 455 A.
Aor. opt. with οἷον ἄν εἰ:
    In S. Ignatium Mart., 593 B.
Aor. opt. with οἷον εἰ:
    In Martyres Aegyptios, 700 C (four times).
Aor. opt. with οἷον ἄν εἰ:
    In Psalm., 47. 199 E (three times).
    In Isaiam, 1. 4 D.
    In Ep. ad Rom., 15. 601 B; 19. 609 C.
Aor. opt. with οἷον ἄν:
    In Ep. ad Eph., cap. 5, 20. 145 F.
Aor. opt. with οἵους ἄν:
    In Ep. ad Eph., cap. 5, 20. 146 A.
Aor. opt. with οἷον ἄν:
    In Ep. ad Heb., cap. 10, 18. 177 C.
Aor. opt. with οἷον ἄν In Hom.:
    In Illud Pater Meus usquemodo operatur, 383 A.

RELATIVES WITH THE OPTATIVE (PRESENT).

Pres. opt. and ἄν with rel.:
    Adv. Oppugn. Vitae Monasticae, 3. 106 B.
    Contra Jud., 2. 603 C.
    De Verbis Apostoli Habentes Eumdem Spiritum, 2. 272 D.
    Ep. ad Innocentium, 520 A.
    In Cap. 25, Genes., 50. 498 A.
Pres. opt. and ἄν with rel. advb.:
    In Psalm., 5. 34 B.
Pres. opt. with rel.:
    Synopsis Sac. Scripturae, 351 B; 386 A.
Pres. opt. and ἄν with rel.:
    In Joan., 2. 15 D; 79. 469 C.
    In Acta Apostolorum, 8. 63 C.
    In Ep. ad Rom., 12. 550 C.
Pres. opt. with rel.:
    In Ep. ad Rom., 14. 588 A.
Pres. opt. and ἄν with rel. (ind. ques.) 2 seq.:
    In cap. 1, Ep. ad Galat., 666 D.
Pres. opt. with οἷον ἄν εἰ:
    In Psalm., 7. 55 D.
Pres. opt. with οἷον ἄν:
    In Illud Vidi Dominum, 3. 120 A.

Pres. opt. with οἷον ἄν εἰ:
    In Matt., 59. 603 A (three times); 59. 603 E; 66. 657 D (twice);
        71. 698 D.
    In Acta Apostolorum, 1. 12 E; 24. 199 E; 54. 408 D.
Pres. opt. with οἷα ἄν:
    In Ep. ad Rom., 14. 581 C.
Pres. opt. with οἷον ἄν εἰ:
    In Ep. ad Rom., 26. 717 A.
    In Ep. 1 ad Cor., 25. 225 A; 31. 284 B.
Pres. opt. with οἷον ἄν εἰ μή:
    In Ep. 1 ad Cor., 31. 284 B.
Pres. opt. with οἷον εἰ:
    In Ep. 1 ad Cor., 33. 302 A (twice); 2 ad Cor., 1. 420 E; 1. 424 A.
Pres. opt. with οἷον ἄν εἰ:
    In Ep. 2 ad Cor., 3. 445 B; 7. 488 D.
Pres. opt. with οἷον ἄν:
    In Ep. ad Phil., cap. 2, 6. 236 B.
Pres. opt. with οἷον ἄν εἰ:
    In Ep. ad Col., cap. 1, 4. 355 D.
Pres. opt. with οἷον ἄν εἰ μή:
    In Ep. ad Col., cap. 1, 4. 355 D (twice).
Pres. opt. with οἷον ἄν εἰ:
    In Ep. ad Heb., cap. 2, 4. 45 A (twice); 12, 28. 261 D (twice).
Pres. opt. and ἄν with rel. (ind. ques.) 2 seq.:
    In Joan., 2. 15 D.
Pres. opt. and ἄν with rel. (ind. disc.) 1 seq.:
    In Joan., 66. 469 C.
Pres. opt. and ἄν with rel. (ind. ques.) 2 seq.:
    Ecloga de Virtute et Vitio, 26. 624 D.

The optative occurs in relative sentences in the works of Saint John Chrysostom 111 times. We find that the use of the relatives with the optatives is distributed as follows:

(1) The aor. opt. with the relative occurs 63 times.
    (a) opt. with ἄν occurs 55 times.
    (b) opt. without ἄν occurs 8 times.
        (A) opt. and relative occur in Indirect questions 4 times.
            (a) Secondary Sequence 4 times.
        (B) Potential Opt. with relative occurs 59 times.
(2) The pres. opt. with the relative occurs 48 times.
    (a) opt. with ἄν 40 times.
    (b) opt. without ἄν 8 times.
        (A) opt. and relative occur in indirect questions 4 times.

> (a) secondary sequence 3 times.
> (b) primary sequence 1 time.
> (B) Potential Opt. with relative occurs 44 times.

The use of the optative in relative sentences both in the potential construction and in the construction in indirect questions is in accordance with classical usage, though Saint John Chrysostom may be said to have been somewhat loose at times in the matter of sequence.

(5) *The Optative in Indirect Questions and in Conditions in Indirect Discourse.*

The use of the Optative in conditions in Indirect Discourse as well as in questions that have been put into the Indirect Form agrees with the general usage of the optative, viz., that it is found commonly in these constructions in secondary sequence. In his use of the optative in Indirect Questions and in Conditions in Indirect Discourse, Saint John Chrysostom furnishes examples of this common usage. In addition to the regular sequence series, Saint John Chrysostom offers also instances of variation from this norm. It must be said that these examples are occurrences of less usual forms of the Indirect Question and of the mood in conditions in Indirect Discourse. Where the optative occurs after a primary tense of the main verb, it is used as the blurred future that has been noted so often in the less regular forms of the conditional sentence. It is to dim the over definite meaning of the subjunctive or even of the retained indicative which would be found ordinarily that Saint John Chrysostom uses the softened form of the verb in the instances where he employs the optative in primary sequence.

We find that Saint John Chrysostom uses both the more usual forms and also the less common constructions in these sentences.

Examples:

νῦν πέμπει παρ᾽ αὐτοῦ μαθησόμενος εἴτε αὐτὸς εἴη εἴτε μή.

In Matt., 36. 407 A.

καὶ διὰ τί μὴ ἀνέμεινε τὴν πίστιν τοῦ ἀνδρὸς μηδὲ ἠρώτησεν εἰ βούλοιτο θεραπευθῆναι;   In Acta Apostolorum, 21. 170 E.

10

THE OPTATIVE IN INDIRECT QUESTIONS AND CONDITIONS
(PRESENT).

Pres. opt. and εἰ μή ind. ques. 1 seq.:
    Adv. Oppugn. Vitae Monasticae, 1. 66 A; 1. 66 B.
Pres. opt. and εἰ μή ind. ques. 2 seq.:
    Contra Anomoeos, 12. 550 B.
Fut. opt. and εἰ μή ind. ques. 2 seq.:
    Adv. Jud., 6. 653 B.
Pres. opt. and τινες ind. ques. 2 seq.:
    De Lazaro, 2. 734 C.
Pres. opt. and εἰ ind. cond. 2 seq.:
    De Eleemosyna, 255 C.
Pres. opt. and εἰ μή ind. cond. 2 seq.:
    Quod Nemo laeditur nisi a Seipso, 446 A.
Pres. opt. and εἰ ind. cond. 1 seq.:
    Quod Nemo laeditur nisi a Seipso, 464 C (twice).
    Ad Eos Qui Scandalizati Sunt, 1. 466 B.
Pres. opt. and ἐάν ind. cond. 1 seq.:
    Ep. ad Olympiada, 14. 599 E.
Pres. opt. and εἰ ind. cond. 2 seq.:
    Ep. ad Gerontium Presb., 54. 623 D.
    In Diodorum Tarsensem, 748 C.
Pres. opt. and εἰ ind cond. 1 seq.:
    In cap. 18 Genes., 41. 411 D.
Pres. opt. and τίς ind. ques. 2 seq.:
    In cap. 24 Genes., 48. 490 C; 29 Genes., 55. 532 C.
Pres. opt. and τίνες ἄν ind. ques. 2 seq.:
    In Psalm., 103. 298 C.
Pres. opt. and εἰ ind. cond. 2 seq.:
    In Illud Dne. Deus non Est in Homine, 161 D.
Pres. opt. ind. ques. 2 seq.:
    In Danielem, 2. 210 C.
Pres. opt. and εἰ ind. cond. 1 seq.:
    Synopsis Sacrae Scripturae, 345 C.
Pres. opt. and εἰ ind. cond. 2 seq.:
    Synopsis Sacrae Scripturae, 346 B.
Pres. opt. and εἰ ind. cond. 1 seq.:
    Synopsis Sacrae Scripturae, 347 E.
Pres. opt. and εἰ ind. cond. 2 seq.:
    Synopsis Sacrae Scripturae, 350 A.
Pres. opt. and τίνα ind. ques. 1 seq.:
    Synopsis Sacrae Scripturae, 350 B.
Pres. opt. and ἐάν ind. cond. 1 seq.:
    Synopsis Sacrae Scripturae, 377 D.
Pres. opt. and εἰ ind. cond. 1 seq.:
    Synopsis Sacrae Scripturae, 384 E.
    In Matt., 36. 407 A; 37. 414 C.
Pres. opt. and εἰ μή ind. cond. 1 seq.:
    In Joan., 2. 7 C.

Pres. opt. and ἄν ind. cond. 1 seq.:
    In Joan., 2. 11 B.
Pres. opt. and τίς ind. ques. 1 seq.:
    In Joan., 16. 92 E.
Pres. opt. and τίς ind. ques. 2 seq.:
    In Joan., 16. 93 E.
Pres. opt. and εἰ ind. cond. 2 seq.:
    In Acta Apostolorum, 21. 170 E.
Pres. opt. and εἰ μή ind. cond. 2 seq.:
    In Acta Apostolorum, 50. 375 B.
Pres. opt. and εἰ ind. cond. 1 seq.:
    In Ep. 1 ad Cor., 16. 134 E.
Pres. opt. and εἰ μή ind. cond. 1 seq.:
    In Ep. 1 ad Cor., 21. 185 C (1, 23. 203 A).
Pres. opt. and τί ind. ques. 2 seq.:
    In Ep. ad Eph., cap. 1, 2. 14 D.
Pres. opt. and εἰ ind. cond. 1 seq.:
    In Ep. ad Heb., cap. 2, 3. 35 D.
Pres. opt. and τίς ind. ques. 1 seq.:
    In Ep. ad Heb., cap. 12, 28. 263 C.
Pres. opt. and τίς ind. ques. 2 seq.:
    IX Hom. In Illud Pater Meus usquemodo Operatur, 385 D.
Pres. opt. ind. ques. 1 seq.:
    Ecloga de Eleemosyna et Hospitalitate, 23. 587 D.
Pres. opt. and ind. ques. 2 seq.:
    De Profectu Evangelii,

THE OPTATIVE IN INDIRECT QUESTIONS AND CONDITIONS
(AORIST).

Aor. opt. and εἰ ind. cond. 1 seq.:
    In Kalendas, 699 B.
Aor. opt. and εἰ ind. cond. 2 seq.:
    In Juventinum et Maximinum Martt., 581 C (three times).
Aor. opt. and μή ind. cond. 2 seq.:
    Synopsis Sacrae Scripturae, 323 A.
Aor. opt. and εἰ ind. cond. 1 seq.:
    Synopsis Sacrae Scripturae, 352 B.
Aor. opt. and εἰ μή ind. cond. 1 seq.:
    Synopsis Sacrae Scripturae, 383 D.
Aor. opt. and εἰ μή cond. 2 seq.:
    In Matt., 28. 337 B; 56. 566 A; 84. 801 A.
Aor. opt. and εἰ and ἄν μή ind. cond. 2 seq.:
    In Acta Apostolorum, 1. 12 D.
Aor. opt. and εἰ ind. cond. 1 seq.:
    In Acta Apostolorum, 38. 293 B.
Aor. opt. and ἄν with πόθεν ind. ques. 1 seq.:
    In Acta Apostolorum, 47. 356 C.
Aor. opt. and εἰ and ἄν ind. 2 seq.:
    In Ep. 1 ad Cor., 11. 89 D.

Aor. opt. and εἰ and μή ind. cond. 2 seq.:
> In Ep. 2 ad Cor., 4. 461 C; 17. 561 A.

Aor. opt. and τί and ἄν ind. ques. 1 seq.:
> In Ep. ad Eph., cap. 4, 15. 109 E.

Aor. opt. and ἄν ques. 1 seq.:
> In Ep. 1 ad Thess., 5, 9. 490 D (twice); In Ep. 1 ad Tit., cap. 3, 6. 766 D.

Aor. opt. and εἰ ind. cond. 2 seq.:
> Ecloga de Ira et Furore, 20. 561 A.

Aor. opt. and εἰ ind. cond. 1 seq.:
> Ecloga de Liberorum Educatione, 27. 632 D.

Aor. opt. and πῶς and ἄν ind. ques. 1 seq.:
> In Ep. ad Rom., 21. 675 A (twice); In Ep. 1 ad Cor., 35. 325 A; 37. 349 D.

We find that in Indirect Questions and also in Conditional sentences in Indirect Discourse, Saint John Chrysostom uses the optative not only in secondary sequence, which is the ordinary construction, but also after primary tenses of the main verb. He uses this form of optative 69 times. The use of these optatives is distributed as follows:

(1) The Present Optative occurs 42 times.
  (a) In Indirect Questions 17 times.
    (1) Primary Sequence 6 times.
    (2) Secondary Sequence 11 times.
  (b) In conditions in Indirect Discourse 25 times.
    (1) with ἄν 1 time.
    (2) Primary Sequence 16 times.
    (3) Secondary Sequence 9 times.
(2) The Aorist Optative occurs 26 times.
  (a) In Indirect Questions 9 times.
    (1) ἄν occurs 2 times.
    (2) Primary Sequence 9 times.
  (b) In conditions in Indirect Discourse 17 times.
    (1) ἄν occurs 7 times.
    (2) Primary Sequence 12 times.
    (3) Secondary Sequence 5 times.
(3) The Future Optative occurs 1 time.
  (a) In an Indirect Question 1 time.
    (1) Secondary Sequence 1 time.

The number of Optatives in constructions that follow in primary

sequence is about balanced by those that occur in secondary sequence. It is evident that we find both the usual and the less usual constructions with the optative in Indirect Questions and in conditional sentences in Indirect Discourse.

(6) ὅτι *with the Optative.*

The use of ὅτι with the Optative in the writings of Saint John Chrysostom falls under two headings: (1) ὅτι with the Optative in Indirect Discourse, and (2) ὅτι with the Optative meaning "because." Here, again, the general usage governing the moods applies.[13] Where the quoted tense was primary, with ἄν, the ἄν is or is not retained according to the wish of the writer. Where the quoted tense is secondary, with ἄν, the ἄν is retained with the optative in the indirect statement.

We find that Saint John Chrysostom uses the optative with ὅτι in Indirect Discourse after both primary and secondary tenses of the main verb. The use of ὅτι with the optative in indirect discourse after a primary tense is very rare, if at all accepted, in Attic prose. The fact that Saint John Chrysostom offers examples of the ordinary usage as regards sequence may be taken as sufficient evidence that his use of the optative with ὅτι is regular. The apparent deviations from the more usual forms can be accounted for by supposing that the optative with ἄν after a primary tense, in indirect discourse, is a real potential used, deliberately to dim the force of the subjunctive or indicative that one would expect in these cases, or that the freer usage of later Greek admitted both uses of the optative in indirect discourse. In any case, the fact is that the division between the two groups of ὅτι with the optative in indirect discourse is about even; there are 27 instances of ὅτι and the optative with primary sequence, and 28 occurrences of ὅτι with the optative in indirect discourse in secondary sequence. Both forms are possible.

Examples:

ἐπειδὴ γὰρ ἴσασιν ὅτι ἑτέρως οὐκ ἂν γένοιντο εὐπαραδέκτατοι τὸ

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[13] On this point, see Gildersleeve, Syntax of Classical Greek, section 399 ffg.

προσωπεῖον λαβόντες τῆς ἀληθείας, οὕτω τὸ δρᾶμα τῆς πλάνης ὑποκρίνονται.   In Ep. 2 ad Cor., 24. 606 B.

ὅτι οὐδὲ πρὸς τὸν ἀθλήτην εἴποι τις ἂν μετὰ τὸ ῥίψαι τὸ ἱμάτιον καὶ ἀλείψασθαι καὶ εἰς τὸ στάδιον εἰσελθεῖν καὶ καταπάσσεσθαι τὴν κόνιν, ἀπόστηθι, καὶ φύγε τὸν ἀνταγωνίστην.

<div align="right">De Virginitate, 297 E.</div>

ὅτι WITH THE AORIST OPTATIVE.

ὅτι with aor. opt. and ἄν indir. disc. 1 seq.:
  In cap. 1 Genes., 11. 96 C (twice).
ὅτι with aor. opt. and indir. disc. 2 seq.:
  In cap. 1 Genes., 4. 31 B; 20. 178 D; Contra Eos Qui Subintroductas
      Habent Virgines, 230 B.
ὅτι with aor. opt. and ἄν indir. disc. 1 seq.:
  Contra Eos Qui Subintroductas Habent Virgines, 235 D.
  Quod Regulares Feminae Viris Cohabitare non Debeant, 261 E.
ὅτι with aor. opt. (meaning " because ") :
  De Virginitate, 297 E.
ὅτι with aor. opt. and ἄν indir. disc. 1 seq.:
  De Virginitate, 309 D (twice).
ὅτι with aor. opt. and ἄν indir. disc. 2 seq.:
  De Virginitate, 316 C.
ὅτι with aor. opt. (meaning " because ") :
  De Sacerdotio, 2. 379 B.
ὅτι with aor. opt. and ἄν indir. disc. 2 seq.:
  De Sacerdotio, 3. 393 D; In S. Ignatium Mart., 593 A; In Ep. 2 ad
      Cor., 15. 544 B.
ὅτι with aor. opt. and ἄν (meaning " because ") :
  In Ep. ad Eph., cap. 4, 13. 98 A; In Ep. ad Col., cap. 1, 1. 329 B.
ὅτι with aor opt. and ἄν indir. disc. 1 seq.:
ὅτι with aor. opt. and ἄν indir. disc. 2 seq.:
  In Genesim, Sermo, 6. 671 A.
ὅτι with aor. opt. indir. disc. 1 seq.:
  In Psalm., 122. 343 E; 122. 344 A (twice).
ὅτι with aor. opt. and ἄν indir. disc. 1 seq.:
  In Illud Ego Dom. Deus Feci Lumen, 153 A (three times).
ὅτι with aor. opt. indir. disc. 1 seq.:
  In Danielem, 3. 218 E.
ὅτι with aor. opt. and ἄν indir. disc. 1 seq.:
  In Matt., 20. 119 C.
ὅτι with aor. opt. and ἄν indir. disc. 2 seq.:
  In Joan., 66. 398 D; 88. 528 D.
ὅτι with aor. opt. and ἄν indir. disc. 1 seq.:
  In Ep. 2 ad Cor., 24. 606 B.
  In Acta Apostolorum, 50. 374 C.
ὅτι with aor. opt. and ἄν indir. disc. 2 seq.:
  In cap. 1 Ep. ad Galat., 663 E.

ὅτι with aor. opt. and ἄν indir. disc. 1 seq.:
    In Ep. ad Tit., 2, 5. 758 C; Ecloga de Invidia, 17. 547 B.
ὅτι with aor. opt. and ἄν indir. disc. 2 seq.:
    In Matt., 35. 404 A.

ὅτι WITH THE PRESENT OPTATIVE.

ὅτι with pres. opt. and ἄν indir. disc. 2 seq.:
    In Illud Salutate Prisc. et Aquil., 2. 187 D.
ὅτι with pres. opt. indir. disc. 2 seq.:
    Adv. Oppug. Vitae Monast., 3. 99 A; Ad Viduam Juniorem, 344 C.
ὅτι with pres. opt. indir. disc. 1 seq.:
    Adv. Jud., 5. 648 A.
ὅτι with pres. opt. indir. disc. 2 seq.:
    Quales Ducendae Uxores, 3. 225 C.
ὅτι with pres. opt. and ἄν indir. disc. 1 seq.:
    In Act. Apost., 3. 27 B.
ὅτι with pres. opt. indir. disc. 2 seq.:
    In Act. Apost., 6. 53 D (twice); 14. 117 A.
ὅτι with pres. opt. and ἄν indir. disc. 2 seq.:
    In Ep. ad Rom., 8. 498 A.
ὅτι with pres. opt. and ἄν indir. disc. 1 seq.:
    In Ep. 1 ad Cor., 13. 110 A.
    In cap. 1 Ep. ad Galat., 670 E.
ὅτι with pres. opt. indir. disc. 2 seq.:
    In Ep. ad Eph., cap. 4, 9. 69 C.
ὅτι with pres. opt. and ἄν indir. disc. 1 seq.:
    In Ep. ad Heb., cap. 8, 14. 263 C.
ὅτι with pres. opt. indir. disc. 1 seq.:
    In Illud Si Esurierit Inimicus Tuus, 166 E.
ὅτι with pres. opt. indir. disc. 2 seq.:
    Quod Nemo Laeditur Nisi a Seipso, 446 A.
    Ep. ad Carteriam, 232. 728 B.
ὅτι with pres. opt. and ἄν indir. disc. 2 seq.:
    In cap. 6, Genes., 33. 209 E.
ὅτι with pres. opt. and ἄν indir. disc. 1 seq.:
    In Psalm., 49. 229 D.
ὅτι with pres. opt. indir. disc. 2 seq.:
    Synopsis Sac. Script., 347 E.
ὅτι with pres. opt. and ἄν indir. disc. 1 seq.:
    In Matt., 5. 75 B.
ὅτι with pres. opt. and ἄν indir. disc. 2 seq.:
    In Matt., 32. 370 D; 35. 402 B; 51. 522 C.
ὅτι with pres. opt. (meaning " because ") 2 seq.:
    Contra Eos Qui Subintroductas Habent Virgines, 234 C.

We find that ὅτι is used with the Optative in indirect discourse,
and meaning " because," 60 times. The use of ὅτι with the optative
is distributed as follows:

   (1) ὅτι with the aorist optative occurs 35 times.
      (a) ὅτι with the opt. in indir. disc. 31 times.
         (1) with ἄν 24 times.
         (2) without ἄν 7 times.
            (a) Primary Sequence 19 times.
            (b) Secondary Sequence 12 times.
      (b) ὅτι meaning " because " occurs 4 times.
   (2) ὅτι with the present optative occurs 25 times.
      (a) ὅτι with the opt. in indir. disc. 24 times.
         (1) with ἄν 12 times.
         (2) without ἄν 12 times.
            (a) Primary Sequence 8 times.
            (b) Secondary Sequence 16 times.
      (b) ὅτι meaning " because " occurs 1 time.

We find that ὅτι is used after both primary and secondary tenses in the main verb. The instances in which the more usual use occurs may be taken as evidence that Saint John Chrysostom is not deviating consciously from the common usage. The occurrences of the opt. with ὅτι after primary tenses of the main verb may be thought to be cases where the mood that would be expected has been toned down to the more obscure meaning of the optative used in its potential sense that draws little distinction between the potentiality and the futurity, or better, combines the two meanings.

(7) ὥστε with the Optative.

Result is expressed regularly by ὥστε with any form of the finite verb that may be found in the simple sentence. It is to be noted that when ὥστε is followed by the indicative, the actual result of an action is stated unequivocally. When the subjunctive or optative are used with ὥστε, the result is conditioned by the very form of its expression. We are concerned here only with ὥστε with the optative. One of the usual constructions for expressing result is ὥστε with the optative and ἄν. Saint John Chrysostom uses this form almost exclusively. There is only one occurrence of ὥστε with the optative without ἄν. This latter construction is allowed by Attic prose writers, but when it occurs, it is plain that the optative without ἄν has been " attracted " into that mood through the

force of a preceding optative with which it becomes modally agreed.[14]

Saint John Chrysostom expresses result by means of ὥστε with the optative, with and without ἄν.

Examples:

ὥστε ἥμερόν γε ἄνθρωπον καὶ καλὸν τῇ ψυχῇ οὐδεὶς ἂν φοβη
θείη, ἀλλ᾽ αἰδούμεθα πάντες, τιμῶμεν, ἐντρεπόμεθα.

In Acta Apostolorum, 52. 394 E.

δυσκολώτερα δὲ τὰ παρὰ φύσιν καὶ ἀηδέστερα ὥστε οὐδὲ ἡδονὴν
ἂν ἔχοιεν εἰπεῖν.   In Ep. ad Rom., 4. 454 D.

ὥστε WITH THE OPTATIVE.

ὥστε with aor. opt. result 2 seq.:
    Adv. Oppugn. Vitae Monast., 1. 64 C.
ὥστε with aor. opt. and ἄν 2 seq.:
    Adv. Oppugn. Vitae Monast., 3. 83 D.
    Comparatio Regis et Monachi, 117 C.
ὥστε with aor. opt. and ἄν 1 seq.:
    De Sacerdotio 3. 381 C; 3. 384 B.
ὥστε with aor. opt. and ἄν 2 seq.:
    Adv. Jud. 6. 650 D; De Maccab., 2. 630 C; De X Millium Talent.
        Debitore, 13 E.
ὥστε with aor. opt. and ἄν 2 seq. result:
    De Davide et Saule, 2. 760 E.
    Cont. Ludos et Theatra, 274 C.
    In Matt., 23. 291 E.
    In Joan., 5. 39 B; 37. 211 B.
    In Act. Apost., 52. 394 E.
    In Ep. ad Rom., 4. 454 D.
ὥστε with aor. opt. and ἄν 1 seq. result:
    In Ep. ad Rom., 32. 285 E.
ὥστε with aor. opt. and ἄν 2 seq. result:
    In Ep. ad Rom., 32. 289 D.
    In Ep. ad Eph., cap. 6, 21. 159 B.
    In Ep. ad Col., cap. 4, 11. 410 C.
    In Ep 2 ad Tim., cap. 1, 3. 674 B.
ὥστε with aor. opt. and ἄν 1 seq. result:
    VI Hom. ad Catharos, 354 A.
    Ecloga de Ira et Furore, 20. 560 E.
ὥστε with aor. opt. and ἄν 2 seq. result:
    Ecloga de Mansuetudine et Injuriarum Memoria, 29. 648 D.

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[14] On this point, see Smyth, Greek Grammar for Colleges, sections 2250, 2278 ffg.

ὥστε with pres. opt. and ἄν 1 seq. result:
    De Virginitate, 294 E.
    Cont. Jud., 1. 593 E.
ὥστε with pres. opt. and ἄν 2 seq. result:
    In Ep. 1 ad Cor., 32. 285 E.
    In Matt., 7. 104 B.
    In Ep. 1 ad Cor., 52. 398 C.
    In Ep. ad Eph., cap. 6, 23. 174 D.
    In Ep. ad Phil., cap. 2, 9. 268 D.
ὥστε with pres. opt. and ἄν 1 seq. result:
    In Ep. ad Col., cap. 3, 7. 376 C.
ὥστε with pres. opt. and ἄν 2 seq. result:
    Ecloga de Virtute et Vitio., 26. 629 A.

We find that ὥστε with the Optative, expressing result, occurs in the writings of Saint John Chrysostom 32 times. The use of ὥστε with the optative to express result is distributed as follows:

(1) ὥστε with the aorist optative occurs 23 times.
    (a) with ἄν 22 times.
    (b) without ἄν 1 time.
        (1) Secondary Sequence 18 times.
        (2) Primary Sequence 5 times.
(2) ὥστε with the present optative occurs 9 times.
    (a) with ἄν 9 times.
        (1) Secondary Sequence 6 times.
        (2) Primary Sequence 3 times.

We see that Saint John Chrysostom, following the usual form of the construction, prefers ὥστε with the optative of result after a secondary tense in the main clause. Instances of the use of ὥστε with the optative of result after a primary tense are found. Both constructions are allowed by writers of Attic prose.

(8) ἵνα with the Optative.

One of the usual ways of expressing Purpose is by means of a clause introduced by ἵνα, and followed by the subjunctive after primary tenses, by the optative after secondary tenses of the main verb. The use of the optative with ἵνα after a primary tense is rare.[15] We find that Saint John Chrysostom uses ἵνα with the

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[15] On this point, see Goodwin, Greek Moods and Tenses, section 322.

optative to express purpose. He follows the common usage
in the matter of sequence, but in addition to this, he uses the opt.
with ἵνα after primary tenses as well as after secondary tenses.
Where we find the optative with ἵνα in a clause of purpose, it is
possible to explain it on the ground that the primary tense at
least implies a reference to the past as well as to the present, or
future. The particle ἄν is not used in this construction, and in
the solitary instance where it appears in St. John Chrysostom's
writings with ἵνα and the aorist optative, it is to be considered as
an exception.[16]

Saint John Chrysostom uses both the usual construction con-
sisting of ἵνα with the Optative after a secondary tense of the
main verb, and also the less usual form of ἵνα with the Optative
in a purpose clause after a primary tense. This latter usage is
contrary to the common practice of Attic writers.

Examples:

δια τοῦτο οὐκ ἐξετάζω ποιητῶν δόγματα ἵνα μή μέ τις εἴποι
μύθους ἐξετάζειν. In Acta Apostolorum, 4. 39 A.

καὶ βασιλεύς ἐστι παρ' αὐτοῖς δια τοῦτο ἀξιῶν ἀποθανεῖν ἵνα
ἰσόθεος νομίζοιτο. In Acta Apostolorum, 4. 40 A.

ἵνα WITH THE OPTATIVE OF PURPOSE.

Aorist Optative.

ἵνα μή and aor. opt. 2 seq.:
    Adv. Oppugnatores Vitae Monast., 1. 51 B.
ἵνα and aor. opt. 2 seq.:
    Adv. Oppugnatores Vitae Monast., 1. 60 D.
ἵνα μή and aor. opt. 2 seq.:
    De Compunctione ad Stelech., 2. 149 A.
    Contra Anomoeos, 7. 506 B.
ἵνα and aor. opt. 2 seq.:
    De Sancta Pentecoste, 2. 474 B.
    In Juventinum et Maximium Martt., 582 C.
ἵνα and aor. opt. 1 seq.:
    In cap. 1 Genes., 8, 16. 127 A; 29 Genes., 56. 538 E.
    In Psalm., 47. 203 A.
ἵνα μή and aor. opt. 1 seq.:
    In Acta Apostolorum, 4. 39 A.

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[16] On this point, see Goodwin, Greek Moods and Tenses, section 325,
and note.

ἵνα and aor. opt. and ἄν 1 seq.:
    In Ep. ad Rom., 13. 574 E.
ἵνα and aor. opt. 2 seq.:
    In Ep. 2 ad Cor., 2. 437 A.
    In Ep. ad Eph., cap. 3, 7. 47 D (Quot. Deut., 32. 8); 3, 7. 47 F (Quot.
        Deut., 32. 8).
ἵνα μή and aor. opt. 2 seq.:
    In Ep. ad Phil., cap. 1, 3. 216 D.
ἵνα and aor. opt. 2 seq.:
    In Ep. 1 ad Tim., cap. 5, 13. 620 C.
    Ecloga de Mulieribus et de Pulchritudine, 14. 523 E.

Present Optative.

ἵνα μή and pres. opt. 2 seq.:
    Adv. Oppugnatores Vitae Monasticae, 1. 51 B.
ἵνα μή and pres. opt. 1 seq.:
    Ad Pop. Ant., 12. 128 E.
ἵνα and pres. opt. 1 seq.:
    Ad Illuminados Catechesis, 1. 231 A.
ἵνα and pres. opt. 2 seq.:
    De Chananaea, 434 E.
ἵνα and pres. opt. 1 seq.:
    In cap. 1 Genes., 8. 75 A; 12. 97 E; 18. 156 D; 14, 35. 358 C.
ἵνα μή and pres. opt. 1 seq.:
    In Joan., 58. 338 A.
ἵνα and pres. opt. 1 seq.:
    In Acta Apostolorum, 4. 40 A.
ἵνα and pres. opt. 2 seq.:
    In Acta Apostolorum, 4. 150 B; 25. 207 A.

We find that Saint John Chrysostom uses ἵνα with the Optative in purpose clauses 29 times. His use of this construction is distributed as follows:

(1) ἵνα with the aorist Optative occurs 17 times.
    (a) Primary Sequence 5 times.
    (b) Secondary Sequence 12 times.
    (c) opt. with ἄν 1 time.
(2) ἵνα with the present optative occurs 12 times.
    (a) Primary Sequence 8 times.
    (b) Secondary Sequence 4 times.

The fact that Saint John Chrysostom uses the common construction of ἵνα with the optative of purpose after secondary sequence establishes the pient of his being in accord with classical usage. The less usual construction of ἵνα with the optative of

purpose after a primary tense indicates a more flexible use of the optative, or has in view those cases in which the primary sequence in the main clause has some reference, either explicit, or implicit to the past.

(9) ὅταν with the Optative.

The common use of ὅταν is to introduce a temporal clause that refers to future time in an indefinite sense. Such clauses may follow ὅταν with the verb in the subjunctive, with ἄν; or with the verb in the optative without ἄν. Since ὅταν is a combination of ὅτε with ἄν the general principles that govern moods and tenses in conditional constructions may be said to apply to clauses with ὅταν. We have seen that the optative may be used to represent an indefinite future in the case of conditions. In like manner, it may be used with ὅταν to represent the same kind of dimmed future. The particle ἄν occurs once with the optative and ὅταν in the writings of Saint John Chrysostom. This solitary instance need not be taken seriously. Saint John Chrysostom is in agreement with classical usage in the passages where we find ὅταν and the optative in his works.

Examples:

ὅταν οὖν ὁ δεσπότης ὁ ἀπὸ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν καλὰ καὶ πάνυ καλὰ τὰ δημιουργήματα προσείποι, τίς ἂν τολμήσειε . . . διᾶραι τὸ στόμα καὶ ἀντιφθέγξασθαι τοῖς ὑπὸ τοῦ Θεοῦ ῥηθεῖσιν; In cap. 1 Genes., 10. 78 A.

ὅταν ὁ ἀγωνοθέτης ἔλθοι, πόσης ἀπολαύσεται τιμῆς;

In Ep. 2 ad Tim. cap., 2, 4. 684 C.

ὅταν WITH THE OPTATIVE.

ὅταν with pres. opt. 2 seq.:
    Ad Theodorum Lapsum, 2. 69 D.
ὅταν with pres. opt. 1 seq.:
    In Illud Vidua Eligatur, 313 B.
ὅταν with pres. opt. 2 seq.:
    In Ep. ad Rom., 17. 623 B.
    Ad Pop. Ant., 19. 196 E.
ὅταν μή with pres. opt. 1 seq.:
    In Ep. 1 ad Cor., 33. 303 B.
ὅταν with pres. opt. 1 seq.:
    In Ep. ad Eph., cap. 4, 14. 104 C; 5, 20. 157 B.

ὅταν with pres. opt. and ἄν 1 seq.:
    In Ep. ad Col., cap. 4, 12. 416 E.
ὅταν with pres. opt. 1 seq.:
    In Ep. 2 ad Thess., cap. 3, 5. 540 A.
    In cap. 1 Genes., 10. 78 A; 11. 87 B.
ὅταν with aor. opt. 1 seq.:
    De Mutatione Nominum, 2. 113 B.
    De Libello Repudii, 2. 207 C.
ὅταν with aor. opt. 2 seq.:
    De Davide et Saule, 1. 748 A.
    In Joan., 25. 148 A.
    In Ep. ad Eph., Cap. 1, 1. 8 E.
ὅταν with aor. opt. 1 seq.:
    In Ep. 2 ad Tim., cap. 2, 4. 684 C.

The construction of ὅταν with the Optative to denote an indefinite future occurs in the writings of Saint John Chrysostom 17 times. His use of ὅταν with the Optative is distributed as follows:

(1) ὅταν with the present optative occurs 11 times.
    (a) Primary Sequence 8 times.
    (b) Secondary Sequence 3 times.
(2) ὅταν with the aorist optative occurs 6 times.
    (a) Primary Sequence 3 times.
    (b) Secondary Sequence 3 times.

The use of ὅταν with the optative in the works of Saint John Chrysostom to denote an indefinite future is in accordance with the usage of writers of Attic Prose.

(10) *The Optative with Expressions Denoting Fear.*

As a usual thing, the common sequence rules apply to verbs of fearing followed by the optative. One expects to find the subjunctive after a primary tense of the main verb, and the optative after a secondary tense.[17] The potential optative with ἄν may follow a verb expressing fear, and that after both primary and secondary tenses.[18] One rarely finds the optative after a primary tense of a verb denoting fear, though this construction is not altogether unknown.[19]

[17] On this point, see Goodwin, Greek Moods and Tenses, section 365.
[18] On this point, see Goodwin, Greek Moods and Tenses, section 368.
[19] On this point, see Smyth, Greek Grammar for Colleges, section 2227.

Saint John Chrysostom furnishes examples of all three uses:
(1) the optative after a verb of fearing in secondary sequence;
(2) the optative after a verb of fearing in primary sequence;
(3) the potential optative with ἄν after a verb of fearing in primary
sequence. It must be said that out of the 11 instances in which
this construction of the optative following a verb of fearing is
found, 8 are concerned with the optative after a verb of fearing
in primary sequence; 2 show the potential optative with ἄν in
primary sequence; and 1 has to do with the optative following a
verb of fearing in secondary sequence.

Examples:

δέδοικε μὴ τῇ συνεχεῖ χρήσει δαπανήσασα αὐτὸ ἀποστερήσειεν
ἑαυτήν.   In Ep. ad Heb. cap., 10, 20. 189 B.

δέδοικα δὲ μὴ καὶ πρὸς ὑμᾶς ταῦτα καιρὸν ἂν ἔχοι λέγεσθαι ὅτι
ὀφείλοντες εἶναι διδάσκαλοι . . . In Ep. ad Heb. cap., 6, 9. 92 B.

VERBS OR EXPRESSIONS DENOTING FEAR WITH THE OPTATIVE.

Aor. opt. 1 seq. Adv.:
    Oppugnatores Vitae Monasticae, 59 E.
Aor. opt. and ἄν 1 seq.:
    De Sacerdotio, 3. 388 C.
Aor. opt. 2 seq.:
    In cap. 18, Genes., 42. 430 A.
Aor. opt. 2 seq.:
    In cap. 1 Genes., 19. 168 A.
    In Matt., 26. 317 C.
    In Joan., 4. 33 B (twice).
    Ecloga de Doctrina et Correptione, 6. 470 A.
    In Ep. ad Heb., cap. 10, 20. 189 C.
Pres. opt. 1 seq.:
    Adv. Oppugnatores Vitae Monasticae, 58 E.
Pres. opt. and ἄν 1 seq.:
    1 Ep. ad Heb., cap. 6, 9. 92 B.

We find that Saint John Chrysostom uses the optative with verbs
of fearing 11 times. His use of this construction is distributed
as follows:

(1) The aorist Optative occurs 9 times.
    (a) Primary Sequence 8 times.
    (b) Secondary Sequence 1 time.
    (c) with ἄν 1 time.

(2) The present optative occurs 2 times.
  (a) Primary Sequence 2 times.
  (b) with ἄν 1 time.

We find that Saint John Chrysostom gives examples that are in accordance with the usage of Attic writers in their use of the optative following verbs of fearing; but Saint John Chrysostom uses the less usual optative after a verb of fearing in primary sequence more commonly than the ordinary construction.

(11) ἕως *with the Optative.*

Ordinarily, the optative with ἄν when it is used with ἕως is found in a clause that follows implied or expressed indirect discourse. Here the optative represents the subjunctive, and the ἄν is retained from the use of that particle with the subjunctive.[20]

Examples:

καθάπερ γὰρ θηρίον παροξυνόμενον καὶ σφόδρα χαλεπαῖνον καὶ ἐξηγριωμένον οὐκ ἂν παύσαιτο ἕως ἂν λάβοι τινὰ καὶ καταφάγοι.

In Ep. ad Heb. cap., 10, 20. 187 B.

οὐ πρότερον ἅπτεται τοῦ προκειμένου ἕως ἂν ἴδοι ταῦτα ἰόντα ῥαγδαίως αὐτῷ καὶ σφοδρῶς.   In Matt., 90. 842 C.

ἕως WITH THE OPTATIVE.

ἕως ἄν with aor. opt.:
  In Matt. 90. 842 C.
  In Acta Apostolorum, 9. 77 C.
  In Ep. ad Heb., cap. 10, 20. 187 B (twice).
ἕως ἄν with pres. opt.:
  De Virginitate, 298 A.
  Ad Pop. Ant., 1. 18 A.
  In Paralyticum Demissum per Tectum, 34 E.

We find that Saint John Chrysostom uses ἕως with the optative and ἄν 7 times. His use of this construction is distributed as follows:

(1) ἕως with the aorist optative and ἄν occurs 4 times.
(2) ἕως with the present optative and ἄν occurs 3 times.

[20] On this point, see Goodwin, Greek Moods and Tenses, section 702.

In these instances, the optative represents an original subjunctive with ἄν. The construction is classical.

(12) καθάπερ with the Optative.

For the use of this expression, we may refer to sections (1) and (2) of this present chapter. The use of καθάπερ is similar to the use of ὥσπερ and ὡς. These clauses of comparison follow the same usual usage without distinction.

Saint John Chrysostom's use of clauses introduced by καθάπερ is classical.

Examples:

καθάπερ ἂν εἴ τις λαβὼν ψωραλέον τινὰ, καὶ λοιμῷ καὶ νόσῳ διεφθαρμένον καὶ γήρᾳ καὶ πενίᾳ καὶ λιμῷ, εὐθέως εὔμορφον νεώτερον ἐργάσαιτο πάντας ἀνθρώπους νικῶντα τῷ κάλλει.

In Ep. ad Eph. cap., 1, 1. 6 B.

καθάπερ στρατιώτης εἰς τὴν οἰκουμένην πολεμοῦσαν ἔχων ἅπασαν ἐν μέσοις στρέφοιτο τοῖς τάγμασι τῶν πολεμίων καὶ μηδὲν πάσχοι δεινόν.

Ecloga de Magnanimitate et Fortitudine, 32. 684 C.

καθάπερ WITH THE OPTATIVE.

καθάπερ ἂν εἰ with aor. opt.:
    In Ep. ad Eph., cap. 1, 1. 6 B (three times).
καθάπερ ἂν εἰ with aor. opt. and ἄν:
    In Ep. ad Eph., cap. 4, 8. 64 F; 4, 13. 96 A.
καθάπερ with aor. opt.:
    Ecloga de Magnanimitate et Fortitudine, 32. 684 C.
καθάπερ with pres. opt.:
    Ecloga de Magnanimitate et Fortitudine, 32. 684 C.

We find that Saint John Chrysostom uses καθάπερ with the Optative 7 times. His use of this construction is distributed as follows:

(1) καθάπερ ἂν εἰ with the aor. opt. occurs 5 times.
    (a) Double ἄν occurs 2 times.
(2) καθάπερ with the pres. opt. occurs 2 times.

This use of καθάπερ is in accordance with the usage of classical writers.

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(13) ἐπειδή and ἐπειδάν with the Optative.

When the time expressed by the verb which follows the introductory ἐπειδή is indefinite, the verb governed by ἐπειδή may be put in the optative mood. When the potential idea is to be emphasized, the optative with ἄν may be used.[21]

When a clause is introduced by ἐπειδάν, the same usage holds as in the case of clauses of time introduced by ὅταν (q. v.).

Saint John Chrysostom uses ἐπειδή both without the particle ἄν, and also with ἄν. ἐπειδάν does not take ἄν, because the word itself is, of course, a combination of ἐπειδή with ἄν.

Saint John Chrysostom's use of ἐπειδή and ἐπειδάν follows the common type of these constructions as they are found in writers of Attic prose.

Examples:

ἀλλ' ἐπειδὴ καθ' αὑτὸν ἕκαστος οὐκ ἂν εὐκόλως αὐτὸ κατορθώσειε, ποιησώμεθα φρατρίας καὶ συμμορίας.

<div align="right">Ad Pop. Ant., 11. 122 D.</div>

καὶ καθάπερ λέοντα γενναῖόν τις ἀνελεῖν ἐπιχειρήσας, ἐπειδὰν τὴν δορὰν ἐπινύξειε μόνον, ἐκεῖνον μὲν ἔβλαψεν οὐδὲν, ἤγειρε δὲ καθ' ἑαυτοῦ μᾶλλον, καὶ ἀσφαλέστερον καὶ δυσανάλωτον τοῦ λοίπου πεποίηκεν. Ad. Theodor. Lapsum, 2. 36 C.

ἐπειδή AND ἐπειδάν WITH THE OPTATIVE.

ἐπειδή with aor. opt. and ἄν.:
    ad Pop. Ant., 11. 122 D (twice).
ἐπειδή with aor. opt. 2 seq.:
    In Ep. ad Eph., cap. 2, 5. 35 B.
ἐπειδή with aor. opt. and ἄν 2 seq.:
    Cont. Jud. et Gent., 558 A.
ἐπειδή with pres. opt. 2 seq.:
    Ad Theodor. Lap., 2. 58 A.
ἐπειδάν with aor. opt. 2 seq.:
    Ad Theodor. Lap., 2. 36 C.

We find that Saint John Chrysostom uses ἐπειδή and ἐπειδάν 6 times. His use of these constructions is distributed as follows:

(1) ἐπειδή with the aor. opt. occurs 4 times.

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[21] On this point, see Smyth, Greek Grammar for Colleges, sections 2394, 2406, 2421, 2452.

(a) ἐπειδή with opt. and ἄν, 3 times.

(b) ἐπειδή with the opt. 1 time.

(2) ἐπειδή with the pres. opt. occurs 1 time.

(3) ἐπειδάν with the aor. opt. occurs 1 time.

Along with the temporal notion in the conjunction ἐπειδή, there is also a causal idea.[22]

We find that Saint John Chrysostom's use of these clauses is classical.

(14) *The Optative as a Quoted Imperative.*

In four instances, the optative is used in indirect discourse to represent an original imperative. This may be explained by saying that the imperative became a subjunctive in indirect discourse, and later the subjunctive was exchanged for the optative, owing to a shift in sequence, or the confusion of the form with the optative of wish which is so nearly equivalent to the imperative. This construction may be taken as the use of the optative of wish retained in indirect discourse. Either one of these explanations will be found both suitable and adequate to explain these optatives used imperatively in indirect discourse.[23]

Examples:

εὐπρόσδεκτος γένοιτο, φησίν.   In Psalm., 146. 479 C.

τρίτος . . . λέγει . . . μὴ γάρ ὑπολάβοι ὅτι ἐστὶ παρέλκυσις σπείραντι.   Synop. Sacrae Scripturae, 370 D.

THE OPTATIVE IN INDIRECT DISCOURSE, REPRESENTING AN IMPERATIVE.

Aor. opt. and μή after opt.:

    Cont. Eos Qui Subintroductas Habent Virgines, 237 B.

Aor. opt. 1 seq.:

    In Psalm., 146. 479 C.

Aor. opt. and μή 2 seq.:

    Synopsis Sacrae Scripturae, 370 D.

Pres. opt. and μή after opt.:

    Cont. Eos Qui Sub.. Habent Virgines, 237 B.

Saint John Chrysostom uses the optative to represent the imperative 4 times. The use of this optative is distributed as follows:

[22] On this point, see Smyth, Greek Grammar for Colleges, section 2385.

[23] On this point, see Goodwin, Greek Moods and Tenses, section 667 ffg.

(1) The aorist Optative occurs 3 times.
    (a) Primary Sequence 1 time.
    (b) Secondary Sequence 2 times.
(2) The Present Optative occurs 1 time.
    (a) Secondary Sequence 1 time.

This construction is not especially significant, nor does it show any usage that differs from that of the classical writers.

(15) πρίν with the Optative.

What was said of ἕως with the optative is to be compared with the use of πρίν with the optative. In indirect discourse πρίν is followed by the optative in secondary sequence. πρίν may be followed by the optative in primary sequence; in this case, the optative governed by πρίν is assimilated to that mood through the force of a preceding optative.[24] πρίν ἤ has the same force as πρίν.[25]

This rare construction occurs only three times in the works of Saint John Chrysostom. The use that these three instances illustrate does not differ from the usage of writers of Attic prose.

Examples:

εἰπέ μοι, εἰ ἄνδρα ἔχεις κατὰ γνώμην σοι πάντα πράττοντα . . . μακαριζομένη δι' αὐτὸν, καὶ μετὰ τούτου τέκῃς καὶ παιδίον, εἶτα πρὶν ἢ εἰς ὥραν ἐλθεῖν ἡλικίας ἀπέλθοι τοῦτο, ἆρα αἰσθήσῃ τοῦ πένθους; In Ep. 1 ad Thess. cap., 4, 6. 469 D.

οὐκ ἔστι ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους.

In Acta Apostolorum 51. 381 C. (cf. Acts 24. 16.)

πρίν WITH THE OPTATIVE.

πρίν ἤ and pres. opt. (indir. disc.) 2 seq.:
    In Act. Apost., 51. 381 C; Q. Acts 24. 16.
    In Act. Apost., 51. 381 C; Q. Acts 24. 16.
    In Act. Apost., 51. 381 C; Q. Acts 24. 16.
πρίν ἤ and oir. opt. (indir. disc.) 2 seq.:
    In Ep. ad Thess., cap. 4, 6. 469 D.

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[24] On this construction, see Goodwin, Greek Moods and Tenses, sections 643, 644.
[25] Goodwin, Greek Moods and Tenses, section 652.

πρίν with the Optative occurs in the writings of Saint John Chrysostom 3 times.

(1) πρίν ἤ with the aor. opt. in indirect discourse, 2 Sequence, occurs 1 time.

(2) πρίν with the aor. opt. by assimilation, 1 Sequence, occurs 1 time.

(3) πρίν ἤ with the pres. opt. in indirect discourse, 2 Sequence, occurs 1 time.

This rare construction shows no deviation from common Attic usage.

<center>(16) ταχ' ἄν and ταχέως ἄν with the Optative.</center>

The optative with ἄν may be used with τάχα in the sense of " perhaps." This is a usual Attic construction.[26]

With the common form of ταχ' ἄν with the optative the single occurrence of another form, ταχέως ἄν, is to be compared. Here the form may be simply the adverb ταχέως with the optative and ἄν used potentially. However, since the form seems to occur but once, it is more likely to be used as a variant form of the more common ταχ' ἄν with the optative.

Saint John Chrysostom uses these forms in the following passages:

ταχ' ἄν with the aorist optative.

<p align="right">Sermo cum Presbyter Fuit Ordinatus, 437 A.</p>

ταχ' ἄν with the aorist optative.

<p align="right">In cap. 37 Genes., 59. 576 B.</p>

ταχέως ἄν with the aorist optative.

IX Hom. In Illud Pater Meus usquemodo Operatur, 382 C.

We find that Saint John Chrysostom uses the forms ταχ' ἄν and ταχέως ἄν 3 times.

This construction is in accordance with classical usage.

<center>*Examples:*</center>

τοῦτο τάχα συμβαῖνον ἴδοι τις ἄν.

<p align="right">Sermo cum Presbyter Fuit Ordinatus, 437 A.</p>

ἤ τάχα τοῦτο ἄν εἴποιμεν.   In cap., 37, Genes., 59. 576 B.

[26] Goodwin, Greek Moods and Tenses, section 221.

Table of Frequency.

(1) ὥσπερ with the Optative occurs 138 times.
    ὥσπερ is used with the Optative as follows:
    (a) ὥσπερ ἂν εἰ occurs 78 times.
    (b) ὥσπερ ἄν occurs 58 times.
    (c) ὥσπερ εἰ occurs 2 times.

(2) ὡς with the Optative occurs 120 times.
    ὡς is used with the Optative as follows:
    (a) ὡς and opt. and ἄν occurs 88 times.
    (b) ὡς ἂν εἰ and opt. occurs 14 times.
    (c) ὡς εἰ and opt. occurs 5 times.
    (d) ὡς and opt. of Purpose occurs 3 times.
    (e) ὡς and opt. in Indirect Disc. occurs 9 times.
    (f) ὡς and opt. Result occurs 1 time.

(3) ὅπως with the Optative occurs 118 times.
    ὅπως is used with the Optative as follows:
    (a) ὅπως and opt. of Purpose occurs 108 times.
    (b) ὅπως and opt. Indirect Questions occurs 10 times.

(4) The Optative with Relative words occurs 111 times.
    The Optative with Relative words is used as follows:
    (a) Potentially occurs 103 times.
    (b) In Indirect Questions occurs 8 times.

(5) The Optative in Indirect Questions and in Conditions
    in Indirect Discourse occurs 69 times.
    The Optative in Indirect Questions and in Indirect Discourse
    is used as follows:
    (a) In Indirect Discourse occurs 42 times.
    (b) In Indirect Questions occurs 27 times.

(6) ὅτι with the Optative occurs 60 times.
    ὅτι is used with the Optative as follows:
    (a) ὅτι in Indirect Discourse occurs 55 times.
    (b) ὅτι meaning " Because " occurs 5 times.

(7) ὥστε with the Optative occurs 32 times.
    ὥστε is used with the Optative as follows:
    (a) ὥστε with opt. and ἄν occurs 31 times.⎱ denoting Result.
    (b) ὥστε without ἄν occurs 1 times.   ⎰

(8) ἵνα with the Optative occurs 29 times.
    ἵνα is used with the Optative as follows:
        (a) ἵνα and opt. of Purpose occurs 29 times.

(9) ὅταν with the Optative occurs 17 times.
    ὅταν is used with the Optative as follows:
        (a) ὅταν and opt. occurs 17 times.   (ἄν occurs 1.)

(10) The Optative is used with expressions denoting Fear 11 times.
    With expressions denoting Fear the Opt. is used as follows:
        (a) Primary Sequence occurs 10 times.
        (b) Secondary Sequence occurs 1 time.

(11) ἕως with the Optative occurs 7 times.
    ἕως is used with the Optative as follows:
        (a) ἕως and opt. with ἄν occurs 7 times.

(12) καθάπερ with the Optative occurs 7 times.
    καθάπερ is used with the Optative as follows:
        (a) καθάπερ ἂν εἰ occurs 5 times.
        (b) καθάπερ occurs 2 times.

(13) ἐπειδή and ἐπειδάν with the Optative occur 6 times.
    ἐπειδή and ἐπειδάν are used with the Optative as follows:
        (a) ἐπειδή occurs 5 times.
        (b) ἐπειδάν occurs 1 time.

(14) The Optative is sued to represent an Imperative, in Indirect Discourse, 4 times.
    The Optative used to represent an Imperative is used as follows:
        (a) Opt. in Secondary Sequence occurs 3 times.
        (b) Opt. in Primary Sequence occurs 1 time.

(15) πρίν with the Optative occurs 3 times.
    πρίν is used with the Optative as follows:
        (a) πρίν and aor. opt. occurs 2 times.
        (b) πρίν and pres. opt. occurs 1 time.

(16) $\left\{ \begin{array}{l} ταχ' ἄν, \\ ταχέως \end{array} \right\}$ with the Optative occurs 3 times.
    ταχ' ἄν and ταχέως are used with the Optative as follows:
        (a) ταχέως and aor. opt. and ἄν occurs 1 time.
        (b) ταχ' ἄν and aor. opt. occurs 2 times.

The Optative is used in the 16 groups given above 735 times.

The following Table shows how over half of the instances of the use of the optative in the 16 groups belong to the 4 groups noted above.

(1) The Optative in Indirect Discourse occurs 157 times.
      (a) ὡς with the optative occurs 9 times.
      (b) ὅπως in Indirect Questions occurs 10 times.
      (c) Relatives and opt. in Indirect Questions occurs 8 times.
      (d) opt. in Indirect Discourse occurs 42 times.
      (e) opt. in Indirect Questions occurs 27 times.
      (f) ὅτι in Indirect Discourse occurs 55 times.
      (g) opt. as quoted Imperatives occurs 4 times.
      (h) πρίν and opt. in Indirect Discourse occurs 2 times.

(2) The Optative of Purpose occurs 140 times.
      (a) ὅπως and opt. of Purpose occurs 108 times.
      (b) ἵνα and opt. of Purpose occurs 29 times.
      (c) ὡς and opt. of Purpose occurs 3 times.

(3) Relative words occur with the Optative 103 times.

(4) The Optative of Result occurs 34 times.
      (a) ὥστε and opt. with ἄν occurs 32 times.
      (b) ὥστε and opt. occurs 1 time.
      (c) ὡς and opt. occurs 1 time.

The Optative occurs in these four groups 434 times.

SUMMARY AND CONCLUSION.

From the foregoing investigation, it is now possible to state the principal points in the use of the optative mood as we find it in the works of Saint John Chrysostom.

The Optative of Wish occurs in the works of Saint John Chrysostom 779 times. We find that the use of the optative of wish is distributed in the following way.

The aorist optative of wish occurs 745 times.
The present optative of wish occurs 32 times.
The future optative of wish occurs 2 times.

The Potential Optative occurs in the works of Saint John Chrysostom 2,703 times. We find that the use of the potential optative is distributed in the following way:

The aorist optative potential occurs 1,984 times.
The present optative potential occurs 714 times.
The future optative potential occurs 3 times.
The perfect optative potential occurs 2 times.

The Optative is used in Conditions in the works of Saint John Chrysostom 1,808 times.
The aorist optative occurs in conditions 978 times.
The present optative occurs in conditions 814 times.
The future optative occurs in conditions 14 times.
The perfect optative occurs in conditions 2 times.

The Optative occurs in various uses * in the works of Saint John Chrysostom as follows:
The aorist optative occurs in various uses 485 times.
The present optative occurs in various uses 247 times.
The future optative occurs in various uses 3 times.

We are now able to see the relative frequency of the occurrence of the different tenses of the optative as they are found in the writings of Saint John Chrysostom. When we group the occur-

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* For these uses, see Chapter IV.

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rences of the optative mood under tenses, we find that the frequency of use is distributed as follows:

The Aorist Optative occurs 4,192 times.

       Aorist of Wish occurs 745 times.

       Aorist Potential occurs 1984 times.

       Aorist in Conditions occurs 978 times.

       Aorist in Various Uses occurs 485 times.

The Present Optative occurs 1807 times.

       Present Optative of Wish occurs 32 times.

       Present Potential occurs 714 times.

       Present Optative in Conditions occurs 814 times.

       Present Optative in Various Uses occurs 247 times.

The Future Optative occurs 22 times.

       Future Optative of Wish occurs 2 times.

       Future Potential occurs 3 times.

       Future Optative in Conditions occurs 14 times.

       Future Optative in Various Uses occurs 3 times.

The Perfect Optative occurs 4 times.

       Perfect Potential occurs 2 times.

       Perfect Optative in Conditions occurs 2 times.

             Total occurrences of the Optative noted—6025.

We shall now summarize briefly the various uses of the Optative so as to show the bearing of each use on the general problem of this study.

The Optative of Wish as we find it used in the works of Saint John Chrysostom is, for the most part, quite in accordance with the usual classical form of this construction. There are examples of the aorist and also of the present optative of wish, and these forms represent the common classical construction. One point deserves mention in this connection, and that is that the optative of wish in the works of Saint John Chrysostom does not show any significant variety of uses. Nearly all, or at least the great majority, of the forms are some form of the same verb, γίγνεσθαι. This fact, however, does not alter the bearing of the statement made above, that the use of the optative of wish in the works of Saint John Chrysostom is predominantly regular. One form of the optative of wish is not a common one, and that is the future

optative of wish used as an imperative. This construction can not be said to conform with the common use of the optative of wish. It is not sufficiently a deviation from the ordinary Attic usage to make it an impossible form, but it is not regular. We may say that Saint John Chrysostom furnishes examples in abundance of the usual optative of wish that are in accordance with the usage of Attic prose, and that he gives us a few examples of uses less common which are not in accordance with common classical usage.

The Potential Optative as it occurs in the works of Saint John Chrysostom does not present any considerable variations from the usual form of this construction. Here, again, we find that the future optative is used potentially, as it is found in the case of the optative of wish. This is not in accordance with the common Attic usage, but although it is a somewhat unusual form, it is by no means an indication that the potential optative in our author differs materially from the Attic norm. The regular use of the potential optative is instanced fully. The aorist optative used potentially both in declarative and in interrogative sentences abounds in examples of the classical usage of this construction. The same is true of the use of the present optative in both types of sentence. One form of the potential optative deserves comment. Both the aorist and the present optative are used in declarative and also in interrogative sentences without the particle ἄν. This form of the potential optative is not in accordance with the usual usage of Attic prose. In Attic writers, where the potential optative occurs without the particle that follows it normally, we find that usually the material in which this form is found is poetry. There are instances of its occurring in prose, but these are very rare, and the reason for the dropping of the particle ἄν has not be given satisfactorily. It is important to note that in the occurrences of the potential optative in the works of Saint John Chrysostom, the usual form with ἄν predominates. There are instances of the exceedingly rare potential optative in the perfect tense. This construction is not met often, though it is quite classical. We find that the potential as it is used by Saint John Chrysostom offers enough instances of the regular forms of this construction to enable us to say that in the main the use of the potential optative is regular.

The optative mood used in conditions in the works of Saint John Chrysostom shows considerable variety. There are pelnty of conditions in which the optative occurs as a regular thing. These conditions are examples of the familiar types of the conditional sentence. In adition to the ordinary conditional sentences that use the optative, we find a relatively large number of conditions in which a much less usual protasis or apodosis with the optative is found. These variations from the ordinary classical norm are not without precedent in Attic Greek. In fact, the less usual forms, with a very few exceptions, are found in classical authors, though infrequently. The use of the optative in several types of protasis where we should rather expect the subjunctive, and the very unusual case of ἐάν with the optative, paralleled by εἰ with the subjunctive, go to show that an earlier use of both optative and subjunctive is instanced or, that the distinction between the optative and subjunctive, so clearly marked in Attic Greek of the classical period, is vague. Taking the unusual forms of the conditional sentence into account, we find that the bulk of the examples of the conditional sentence in which the optative occurs are in accordance with the usage of classical writers.

The use of the optative in clauses of comparison, in clauses of purpose, in clauses of result, in temporal clauses, and in indirect discourse shows the same phenomenon as has been noted in the preceding paragraphs. It is this: we find examples that show the normal use of the optative, in the majority of cases. Beside the usual constructions, we find forms of the use of the optative that are not in accordance with classical usage. In the matter under immediate discussion, this statement has reference chiefly to the matter of sequence of tenses. It is not uncommon in the writings of Saint John Chrysostom to find the optative after a secondary tense, as we should expect; but neither is it rare to see the optative used after a primary tense. In the case of purpose clauses, result clauses, and temporal clauses, the optative may follow a primary tense where we should look for a subjunctive. In many of these apparent variations from the more usual order, we can find examples in the classical writers, and this makes it possible to say that these constructions are not impossible, though they are very uncommon. It is to be noted that the majority of the various

uses of the optative referred to in this paragraph are to be found in the common classical constructions listed under the headings of the optative in indirect discourse, the optative of purpose, the optative used with relative words, and the optative of result. In the majority of the various uses of the optative listed in Chapter V, we may say that Saint John Chrysostom keeps close to the norms of his classical models.

Regarding such unusual forms as those of the future optative of wish, and the future potential optative, and also the forms of ἐάν with the optative, as well as of the potential optative, both aorist and present, without ἄν, and, finally, with regard to the variations in tense sequence that permit an optative to follow in primary sequence, a word must be said. We should like to suggest four reasons that may possibly account for these variations from the classical norms which they appear to contravene.

To begin with, it must be remembered that in the primitive language the distinctions that are fixed in the classical period of Attic prose were not observed in a hard and fast manner. May it not be possible that some of the forms which we find in the writings of Saint John Chrysostom reflect this earlier use? It does not seem unreasonable to suppose that an outcropping of some of these primitive forms may account for some of the less usual phenomena that appear in his works.

In the next place, the occurrence of these less usual forms may be supposed to contribute some evidence to the theory that throughout the entire history of the Greek language there is a persistent indistinctness between the uses of the subjunctive and the optative. In spite of the fact that the distinctions in the uses of the moods is marked plainly in the writings of the classical authors, there is a border-line that is never quite fixed across which one mood may pass to another. This indistinctness may explain some of the variations from common classical usage in the use of moods and sequence.

Another possible explanation of unusual forms in the writings of Saint John Chrysostom is the fact that time had made possible a greater flexibility in the Greek of his day than we find in the earlier works of writers of the classical period. This is not a sign of deterioration, but a natural and logical step in the development

of any language. If the variations were more numerous, we might say that they evidence the decay of classical Greek speech; but since the variations are in a decided minority, and even then, most of them can be paralleled in writers of the earlier classical period, it does not seem too much to say that we may accept many of these variations from the stricter Attic norm as evidence for a natural development in flexibility in the language.

Finally, we may venture to point out that in the case of one who spoke so much and so vigorously, many of the variations from the classical norms may be taken to be instances of that inevitable shifting of the speaker's point of view that frequently causes similar variations in the speech of careful men.

The fact that we find so much of Saint John Chrysostom's language in perfect accordance with the classical forms of grammar and syntax, and the fact that the variation from these forms is comparatively infrequent, lead us to propose these reasons as suggestions which seem not wholly unreasonable.

Thus, our study of the use of the Optative Mood in the writings of Saint John Chrysostom has led us to conclude that the optative had by no means disappeared from the Greek language in the Fourth Century, A. D. We find that the majority of examples that show the use of the optative mood in the works of Saint John Chrysostom are in accordance with classical usage. It must be stated that along with the classical uses of the optative, we find a considerable number of instances in which the use of the optative mood deviates from the normal syntax of Attic prose. Some of these unusual forms are merely rare uses of the optative that can be paralleled in the writings of classical authors, while others represent a real departure from the ordinary forms of the construction in which they occur. We may say that this study of the optative in the works of Saint John Chrysostom, undertaken primarily because it was thought that changes were likely to be most marked in the use of this mood, has shown that the optative has not changed so much as we might expect, and that compared with the long period of time during which the optative mood was in use, it has changed relatively little throughout its long history. Finally, this study has suggested that it is not

possible to inisist over much on immutable distinctions in the use of the optative mood.

The study of the use of the optative in the works of Saint John Chrysostom, who was a cultivated gentleman as well as a Saint, adds one more grain of evidence to the fact that the inexpressible delicacy and beauty of the Greek language persist throughout its history.

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VITA.

The author of this dissertation, Frederick Walter Augustine Dickinson, was born in Chicago, Illinois. After having been prepared at the East Denver High School, Denver, Colorado, he entered the University of Colorado, where he was a student during the years 1912-1914. In the year 1914, he entered Hobart College, Geneva, New York, from which he was graduated with the degree of B. A. in 1915. He spent the following year at Hobart College, engaged in graduate study, and received the degree of M. A. in 1916. He went then to Cornell University, where he was University Fellow in Greek during the year 1916-1917. He was ordained Priest of the Congregation of Saint Paul the Apostle, in the Chapel of Saint Paul's College, The Catholic University of America, on December 11, 1921. In 1922, he matriculated as a graduate student in the School of Letters at the Catholic University of America. In preparation for the Ph. D. degree, he has done work in Greek with the Reverend J. M. Campbell, Ph. D.; in Latin, with Professor Roy J. Deferrari, Ph. D., Head of the Department of Latin; and with the Reverend J. P. Christopher, Ph. D.; in Comparative Philology with the Reverend James A. Geary, B. A.; in the History of Greek and Latin Literature, with the Reverend T. J. McGourty, Ph. D.; and in Hebrew, with the Reverend Professor Romain Butin, Ph. D.

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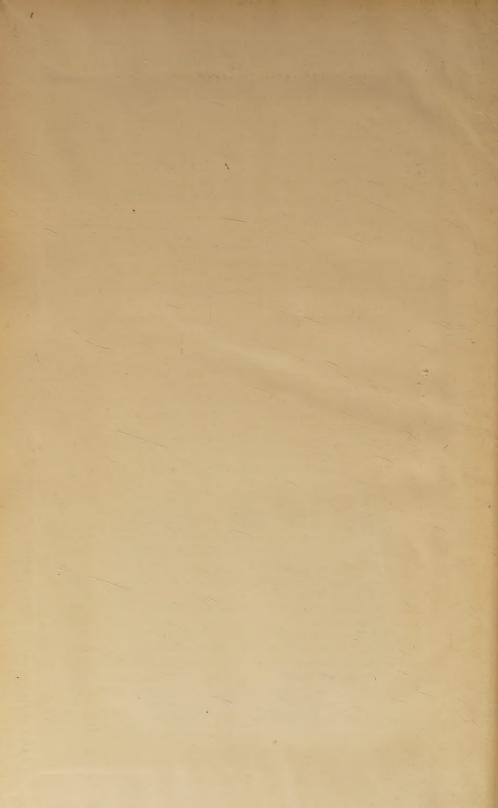The Form of the Ancient Greek Letter. A Study in Greek Epistolography.
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